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ABSTRACT

This guide presents a collection of personal essays written by educators who describe how multicultural education has transformed their teaching. It also includes resources such as multicultural organizations, publications, videos, and Web sites. Chapter 1, "Multicultural Education: Voices and Visions," includes "Ethiopia at the Bar of Justice" (Willa Cofield); "The Process of Knowing and Learning: An Academic and Cultural Awakening" (Brenda Collins); "Narrative of Whiteness and Multicultural Education" (Paul Gorski); "Interactive Phases of Personal and Curricular Re-Vision with Regard to Race" (Peggy McIntosh); "Growing Stories" (Gene-Tey Shin); "Curriculum as Window and Mirror" (Emily Style); and "Process and Language: Planting Seeds, Finding Keys" (Kim Alesia Wilson). Chapter 2, "General Print and Electronic Media Resources," includes: books (curriculum and teaching, education reform, language, research and histories, and subject-oriented books); journals and magazines; book chapters and journal/magazine articles (arts, business education, language arts, mathematics, science, social studies, and urban education); Internet resources (Web sites, email forums, listservs, and mailing lists); general and national organizations; book and music distributors; film/video productions, resources, and distributors; and small presses. (SM)

ED 451 153

The MultiCultural Resource Series

Professional Development Guide for Educators

Editors

Paul Gorski, Gene-Tey Shin,
and Martha Green

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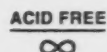
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The MultiCultural Resource Series

The Multicultural Resource Series is two interrelated books, one focusing on resources for professional development and the other on resources for curriculum development. The initial book, *Professional Development Guide for Educators*, introduces multicultural education through a series of personal essays about the transformation of self and school, and provides listings of organizations and resources to aid in this transformation. The second book, *Resources for a Multicultural Classroom*, addresses specific dimensions of the multicultural identity (such as ethnicity, class, and gender) and provides listings of resources for teachers to use in working toward a more inclusive curriculum and pedagogy. Each book includes a variety of print, video, and electronic media sources, as well as organizations to contact for further multicultural development of self and classroom.

NEA and the authors were concerned that the division of the *Multicultural Resource Series* into two books, and the chapter headings used to organize the second book, emphasized the very distinctions that multiculturalism seeks to remove (ability, ethnicity, gender, class, and sexual identity) rather than the issues people have in common (identity, citizenship, community, relationship, and humanity). However, alternative organization schemes introduced other concerns, including the length of the document and the ease of indexing.

We recognize that the dimensions of an individual's identity are interwoven and that attempting to address ethnicity, for example, outside the context of socioeconomic class can result in only a limited understanding of either dimension. Likewise, we recognize that much diversity exists within each group that identifies along a particular identity dimension. Therefore our resource lists reflect widely diverse experiences across boundaries of time, geography, ethnicity, sexual orientation, religion, socioeconomic class, and gender, but are not restricted to narrow considerations of any of these characteristics.

The *Multicultural Resource Series* is not intended to be *the* answer or *the* way to be multicultural. For all the problems that arise because of difference, the answer is not in any one person, book, or source. The one resource we do believe is critical to multicultural, inclusive educational practice is people, beginning with each of us and our connections to the people in our lives. Our individual uniqueness *and* our collective diversity are our strengths if we let them be.

It is our hope that this list of resources will be useful in assisting you to develop your sense of self and your connections to those around you, because we believe that the strengths to face the myriad difficulties in education reside in the dynamics within and between individuals.

The answer is in each of us, together.

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Introduction

Everyone is aware of a "crisis in education today." Although few can define this crisis in explicit terms, many agree that it grows, in part, from social tensions and divisions regarding race, gender, class, abilities, and sexuality. The *Multicultural Resource Series* focuses on the concept of multicultural, inclusive education as one of the solutions to that crisis, a solution that draws on the positive, strengthening dynamics of difference and diversity.

It is useful to begin by asking what the word *multicultural* really means. For many, the term means race, under which lies a string of unexamined assumptions that race means "not white." But *multicultural* is more correctly understood as a dynamic way of being—an inclusive process of valuing each individual person. It means recognizing institutionalized systems of privilege, oppression, and power, and confronting our roles in those systems. It means working toward ameliorating them within ourselves, and within society.

Multicultural education goes far beyond focusing on a particular group for a particular month. It is, instead, a continual learning process that does not fit neatly into discrete boundaries, but slips around them, reshaping the roles of "student" and "teacher" so those in each role learn from the other. It starts with recognizing what baggage, biases, and prejudices we bring into the classroom and how that affects our teaching and the students' learning, then working toward eliminating those biases and prejudices. It means reassessing traditional forms and teaching practices from all angles—evaluation, testing, teaching styles, learning styles, curriculum, pedagogy, classroom materials—and exploring who those forms and practices serve; asking "How have I been taught, and what am I teaching?" Such multicultural, inclusive inquiry does not simplistically reject "traditional" ideas and ways of knowing, but integrates previously disparate thoughts and perspectives. It respectfully draws from the cultures of each individual in the classroom to derive practical solutions from the dynamics of difference between languages, world views, and experiences.

Multicultural education is student-centered, balancing the histories, experiences, and writing of students in the classroom with the histories and literature of text books. In the search for resources on diversity, we often fail to see that the most effective resources may be the students themselves. Recognizing the differences among children in an inclusive way facilitates the appreciation of different cultural experience which, in turn:

- allows direct and genuine student inquiry into social issues such as prejudice, discrimination, privilege, and power;
- encourages creative and critical thinking;
- fosters the development of individual ways of seeing, thinking, questioning, and challenging (*who wrote that book? why? who produced that film? who paid for it to be made? whose voice am I hearing? how do I relate to it?*); and
- helps students develop their own critical, social, and self-awareness.

These words, *multicultural* and *inclusive*, refer to how we relate to others on a profound level. Becoming multicultural and inclusive is an ongoing process in which our concepts and practices are continually examined in a search for individual and societal growth. Therefore, there is no programming "shortcut" to becoming multicultural or inclusive—no magic formula. Simply adding resources from this book will not make your classroom or teaching practices "multicultural." However, the material presented in the *Multicultural Resource Series: Professional Development Guide for Educators* presents a wide variety of experiences and resources that may offer insight to each of us as we develop our own processes toward the transformation of self, school, and society.

To that end, we solicited contributions from teachers who believe that multiculturalism is more than the single issue of racial oppression or privilege, more than a question that should be addressed one month of the year. In asking for their contributions, we did not specify what we wanted from each individual: that is, we did not ask an African-American teacher what it means to be Black, or a female teacher what women want. We simply asked what she or he would like to say about multicultural education and discussed possibilities from there.

Chapter 1, "Multicultural Education: Voices and Visions," includes seven educators' intellectual, personal, emotional, and historical perspectives on multiculturalism:

- Willa Cofield relates her experiences in education over the past 50 years and reveals how the need for progressive, critical thinking about education remains sharp today.
- Brenda Collins describes the need all students have for knowing who they are, and how, in helping students build bridges between cultural experiences, she is uplifted and transformed with them.

- Paul Gorski describes the narrative process he used to examine his own racial identity and how this has informed his teaching practices and his relationships with students.
- Peggy McIntosh presents a typology through which certain qualities of distinct educational concepts may be identified and used to develop plural ways of knowing, seeing, or being.
- Gene-Tey Shin relates a personal history illustrating how the roles and experiences of son, student, Korean American, and teacher are intimately interrelated and mutually informative.
- Emily Style creates a process for developing inclusive curricular perspectives and methods through a metaphor of windows and mirrors, drawing on poetry, cartoons, feminist theory, and sports magazine writing.
- Kim Wilson writes about how vital the memory of her own experience as an adolescent is to her ability to listen effectively to her students and to meet their needs.

Chapter 2, "General Print and Electronic Media Resources," lists resources and organizations that address issues of diversity and inclusiveness across boundaries and categorizations.

It is our hope that this list of resources will help you to develop your sense of self and your connections to those around you, because we believe that the strengths to face the myriad difficulties in education reside in the dynamics within and between individuals.

The answer is in each of us, together.

Paul Gorski and Gene-Tey Shin

Chapter 1

Multicultural Education: Voices and Visions

Ethiopia at the Bar of Justice

by Willa Cofield

Willa M. Cofield taught in the public schools of North Carolina until the local school board fired her for helping lead the community's struggle for civil rights. An important court decision restored her teaching job and the NEA gave her its 1968 Abraham Lincoln Human Rights Award for her role in the local movement.

For several years, Cofield worked as a program developer for the North Carolina Fund, a Ford Foundation Project, and as Assistant Director of the Low Income Housing Development Corporation in Durham, North Carolina. She moved to New Jersey and taught at Livingston College while earning her M.C.R.P. and Ph.D. in urban planning at Rutgers University. In the mid-80s, she researched the history of women in New Jersey and developed a manual to enlighten teachers regarding the critical role of women in the history of the state. Also, as an outgrowth of her interest in history and women, she helped to found the Black Women's History Conference.

Cofield recently retired from the Office of Bilingual Education and Equity Issues, New Jersey Department of Education, where she coordinated equity efforts in the public school districts and conducted seminars for school personnel. Most recently she has worked with people in her home community of Enfield, North Carolina, to reclaim the history of the Joseph Keasbey Brick School and Junior College, a model African-American school founded in 1895 that pioneered the education of Blacks in the South. Under her direction, the traveling exhibit "Answering the Cry for Life and Liberty" now introduces thousands of contemporary viewers to the remarkable story of the Brick School.

In the way of African Americans, my teachers and especially my mother, I looked at education as the best chance a Black person had to get ahead in a racist society. To instill race pride, the teachers at Enfield Colored Graded School made certain that we knew the names of Paul Robeson, Roland Hayes, and Marian Anderson. One day in fifth grade history class, Mrs. Bullock asked us to put our books aside, for there was something important that we had overlooked in our study of the American Revolutionary War. As we listened raptly, she pulled herself up to her full five feet, eight inches and told us that Crispus Attucks, a Black man, had been the first person to fall in the Revolutionary War. Intuitively, we knew that this single fact touched us more than all the war's battle sites, dates, and military leaders.

By the time I entered high school, I had learned many such lessons. The school had a bare-bones curriculum with few frills, but during my junior year, at the request of several students, the faculty added a one-semester course in Negro History. The school owned one typewriter that teachers sometimes used to prepare tests. On such occasions they asked us to bring a nickel to school, so they could buy stencils and mimeograph paper. Before I graduated, the science laboratory acquired a microscope, and I remember once the chemistry teacher got the old bunsen burner to work and showed us how hydrogen and oxygen combine to produce water. We had no cafeteria or gymnasium. Many students missed months of schooling while they harvested tobacco, cotton, and peanuts on farms owned by white planters.

Isolated, in a deteriorating building on the campus of the former Joseph Keasbey Brick School and Junior College, we had few school contacts with white people, yet we knew that their decisions pervaded our lives. The three school boards in the counties we lived in had buses transport us to the Brick School site to avoid building schools for us where we lived. All of us came from communities that operated well-maintained, white schools that we could not attend. Schools were not the only public places that failed to give us first-class treatment: public libraries, lunch counters, restaurants, hotels, theaters, waiting rooms at bus and train stations, hospitals and, of course, churches, all shut their doors in our faces or served us in special sections.

Although our high school participated in the strident patriotism that swept the country during World War II, not for a minute did we students forget our second-class citizenship. In a bold move, my graduating class, subtly prodded by the principal and teacher advisor, substituted a searing critique of the race situation for the traditional graduation exercises. Our pageant, "Ethiopia At the Bar of Justice," framed skits that showed racism in employment, housing, and schooling. To protect the staff from censure and possible job loss, the principal told the audience in which the white superintendent sat that we students had produced the pageant on our own. The next day people in Halifax, Edgecombe, and Nash Counties shook their heads when they remembered the nervous, red-faced superintendent's talk about how much progress colored people had made.

Three years after I graduated from college, I got a job teaching in my community. Unpaved streets and open ditches still marred our neighborhoods. Black moviegoers still paid for tickets at the box office and climbed the outside stairs to sit in the balcony of Levon Theater. The white wrought iron chairs in the Beavens, Harrison, and Whitehead drugstores remained reserved for whites. In fact, on the day school opened, one drug-store owner phoned the school principal to complain that the science

teacher, new to the community, had asked to purchase an ice cream cone in the drugstore. Black people were not served at the fountain.

All three counties had rejected the American Missionary Association's offer of free land to build a regional high school on the former Brick School site, but Halifax County finally built a small high school for Black students. The white Enfield High School was a magnificent, white-columned, two-storied structure with well-kept grounds, cafeteria, auditorium, gymnasium, and swimming pool. The Black high school—a flat, undistinguished building of eight rooms—had no cafeteria, auditorium, or gymnasium. Black high school students ate in the small crowded cafeteria built to serve elementary students. Determined to give a public program and lacking an auditorium, one high school class sponsored a program in the cafeteria, improvising the wooden lunch counter as a stage.

I taught classes in language skills and literature. I spent much of my energy trying to clean up the speech of my students, who had more than a little difficulty expressing their thoughts in standard English. Many found writing even harder and most dreaded my weekly writing assignments. In literature class, we followed the textbook closely, reading short stories, essays, and poetry. In the manner that I had been taught, I required students to memorize poems and long speeches from Shakespeare's *Julius Caesar* and *Macbeth*. Eleventh grade students read Rodgers and Hammerstein's *The King and I*, and backed by a record of the score, spiritedly sang the lyrics. Twelfth graders read Wordsworth, Shelly, and Keats. Despite our traditional curriculum, many students now tell me that they considered me a tough teacher and looked forward to my classes.

The spring of 1963, however, marked the beginning of a new era in the education of my students and myself. For some time we had read of the student protests that had spread like wild grass from campus to campus across the South. To keep up with the student movement, we clipped articles from the *Raleigh News and Observer* and posted them on the back bulletin board in my classroom.

About this time, my husband caused a stir in our household and the community by announcing his intent to run for a seat on the town council—the first time, we thought, that a Black person had attempted to hold political office in our town.¹ One Monday morning shortly thereafter, Milton Evans, a quiet and somewhat mature 12th grader, reported in class that he had seen college students picketing a Howard Johnson restaurant in Durham the day before. His firsthand report affirmed what we had seen on television and read in the papers.

1. Some 20 years later, the Black community learned that in the last decades of the 19th century many local Blacks had held political office.

A few days later, an excited group of about ten students announced at the end of the school day that they were going downtown to use the public library. Later they told us that the librarian had asked them to leave, explaining that the library was reserved for white patrons. The students then proceeded in a body to the mayor's office. The mayor, who clerked in a local hardware store, was not available, but by that time most people in the downtown area knew that something very unusual had happened. The manager of Harrison's Drugstore even took the precaution of removing the wrought iron chairs, just in case the students headed for his store.

Celebrating my students' courageous action, I invited them to a party at my house a few days later. During the evening some of the students decided that they should challenge the segregated seating at the Levon Theater. After much discussion, my husband and a friend drove two of the boys downtown to see the theater owner. Rejoining the group at my home, the two students informed us that the theater owner, who was also the town attorney, had told them, "If you don't like the seating arrangement here, just don't come to the theater."

After conferring with Floyd McKissick, a civil rights attorney who later headed the Congress of Racial Equality, we decided to picket the theater. We hastily made picket signs, using orange construction paper left over from a school project. Someone suggested that the students should actually practice remaining poised and dignified in the face of taunts and threats, so we pushed back the furniture and the students practiced walking a picket line. On the following Sunday afternoon, these students marched with their signs. The picket line at Levon Theater electrified the community, and after a few weeks of showing movies to all-white audiences, the theater closed.

The town officials attempted to undermine the student movement by passing an ordinance prohibiting anyone under age 18 from picketing. Our children had led the way, and we adults took their places on the picket line. Instead of killing the desegregation movement, the new law had the effect of expanding it. The protest moved to other public facilities and, finally, to the local school.

The events of 1963 changed forever my ideas about teaching. By the time we organized the Halifax County Voters Movement, I was using the English class to teach students how to register. Although they were too young to vote, I asked them to teach their parents and neighbors. During the summer of 1963, I took fifteen students to Dorchester, Georgia, for a week of political training sponsored by Martin Luther King's staff. We were no longer just reading about the protests of students in Durham and Greensboro: we were challenging racist structures and discriminatory practices in our own community.

As the student movement developed throughout the South and on college campuses across the nation, students invariably asked for curriculum changes and specifically for Black Studies programs. Nathan Hare, a professor at San Francisco State College who supported the student movement, looked at the hundreds of Black Studies programs around the country in the early 1970s and found few worthy of the name, despite the dedicated work of many Black people. He said that the most prevalent Black Studies programs were restricted to recounting of Black people's travails and ferreting out Black people's contributions to a diabolic civilization.

In an attempt to give some guidance to the development of these programs, he proposed that the education which students receive should be relevant to their everyday lives. It should include an analysis of race, class, and the dominant white group, as well as the Black victims. These studies should include the study of the struggles of other people to gain liberation and should prepare students to function in the hard times ahead. He said that the content of the education was not as important as the purpose of that education, and that if Black Studies was not revolutionary, it was nothing.

As institutions scrambled to meet the demands of Black students, other groups also called for a curriculum that reflected their concerns. Thus Black Studies was soon followed by Puerto Rican Studies, Women's Studies, Gay and Lesbian Studies, and so on. But as time went on, student pressure diminished and universities returned to business as usual. Few institutions provided adequate resources to build strong Black Studies courses and departments, and hardly any met the criteria suggested by Nathan Hare.

During this period, I first heard the word *multicultural*. In retrospect, I am not sure whether it represented an attempt to combine the separate studies under one convenient term, or whether a university administrator proposed it as a way of blunting the militant Black Studies movement. In either case, the debate belonged chiefly to colleges and universities until the early 1980s. Those of us who worked with high school and elementary teachers spent considerable time trying to define the concept *multicultural curriculum* and help teachers implement the new ideas. Little in teachers' professional literature offered help to the genuinely baffled.

One of the early gurus of the multicultural movement, James Banks, pointed to four approaches to multicultural curriculum reform. In an ascending hierarchy, he named four stages: contributions, additive, transformation, and social action. Identifying heroes, holidays, and discrete cultural elements represented the first stage, and adding material to the curriculum without changing the curriculum structure comprised the second stage. At the crucial third stage, the reformer initiated structural

changes; in the final stage, students made decisions and took action to solve important social issues.

Educators who organized the National Association of Multicultural Education spent almost the whole of one day attempting to define the concept. They finally came up with a group definition:

A multicultural education is a lifelong process of learning and development that promotes mutual respect, excellence, and achievement for all by confronting historical and current inequities, and fostering responsibility, productivity, and active participation in a diverse and evolving society.

For many teachers, however, multicultural education meant teaching about different cultures or bringing materials about different groups into the classroom. Banks would certainly have found many teachers in Stage 1 or Stage 2, the contributions and additive stages. In these classes, teachers severed culture from history, economics, and power, and students instead received a superficial tour of many cultures.

As my own understanding of multicultural curriculum reform evolves, I find myself emphasizing school reform. I believe that the real aim of this movement should be democratizing the school — not only the curriculum, but the way that the school is governed, how students are taught, how teachers are treated, how student progress is evaluated, and how schools perpetuate unfair practices and injustices, both in the content of the curriculum and the way that content is presented.

Schools should be places where students and teachers can forge tools that challenge and overcome oppressive systems and structures. Instead of just helping students to learn to read, as Paulo Freire said, teachers must help students learn to read the world, to become critical citizens of a dynamic society.

Schools need very much to introduce a curriculum that speaks to the daily lives of students, that helps students sort things out and understand the forces that shape their lives. Good teachers will challenge the myths that students bring into the classroom. They will give students critical tools for dissecting media, texts, and other representational forms. They will try to give students a different sense of history, a history that students can help write.

Most of all, schools need to impart attitudes of hope, so that students are infused with an appreciation of the possibilities in their own lives. Schools must prepare students to help change our society — specifically, to become more open, just, democratic and caring. Classrooms must become the place where students learn to view the world not as it is, but as it could be.

The Process of Knowing and Learning:

An Academic and Cultural Awakening

by Brenda Collins

Brenda S. Collins is an international lecturer who speaks about the mental health, educational, and political issues of American Indian people. She also lectures on the issue of multiculturalism with a specific focus on diversity and inclusive curriculum, and is well-known for her integrative style within the classroom regarding race, class, gender, and heterosexism issues. Collins is also a consultant to the Center for Research on Women, Wellesley College, Wellesley, Massachusetts and Co-Manager of the National S.E.E.D. (Seeking Educational Equity and Diversity) Project Leaders Workshop Training.

Presently, Collins is a psychology instructor and President of the Academic Senate at Santa Rosa Junior College in Santa Rosa, California. Prior to accepting her teaching position, she was the Director of the Mental Health Department at the Sonoma County Indian Health Project in Santa Rosa.

Collins is an enrolled member of the Eastern Band of Cherokee (Tsalagi), Qualla Boundary Reservation, Cherokee, North Carolina. Her clanship identification is with the traditional Bird Clan of the Qualla Boundary. She adheres to her traditional Tsalagi teachings and believes that all Indian people are in a coming home process...a coming home to the traditional way of life.

The old people say being Indian today is like having your feet in two canoes. One foot in one canoe, one foot in another; one foot in one world, one foot in another. Trying to balance both canoes at the same time while the water underneath is constantly changing; trying to live in two worlds while the rules are constantly changing. This is what it is like for my students of color, as well as for me. Trying to live in the Western world, while trying desperately to hold on to our cultural world of difference. Trying to hold on to a language that is not acknowledged as legitimate by the dominant culture, trying to hold on to traditions that appear irrelevant to the Western mind, and trying desperately to hold on to an identity that can become so easily consumed by Levi jeans, TV, and Big Macs.

So I try to integrate my world into my teaching methods. I try to build bridges between worlds, instead of trying to exchange one for the other. I try to help my students feel pride in where they come from so that they don't feel ashamed of who they are or who they want to be. As I encourage

them, I become encouraged. As I lift them up, they lift me up. As I believe in them, they believe in me. As they become transformed, I become transformed.

My students come from diverse backgrounds. Many identify themselves as Mexican American, others Mexican, some Latino, still others Chicano. There are Asian Americans, more specifically identified as Japanese, Korean, Filipino, and Southeast Asian Americans. Also represented are African Americans, Africans, American Indians, East Indians and Puerto Ricans. Included in this diverse representation are Euro-Americans, Jewish Americans, and gay and lesbian persons. Although all groups are not identified in every class, the classes do tend to be diverse regarding race, class, gender, and sexual orientation. Even with this diversity, the group most represented is Euro-American.

I teach a variety of courses in psychology at a community college with a focus on race, class, and gender issues. These courses include: Psychological Principles of Racism and Sexism, Social and Ethnic Relations, Psychology of Identity, Introduction to Psychology, and Human Sexuality. As I see it, there are no curriculum boundaries when addressing issues of race, class, and gender. Indeed, for some students the process of understanding and knowing begins in one class and continues in another. The issues, and the knowing, thread across specific courses. In the Western world, this is referred to as the academic journey; in my world, it is called the continuous circle or the life hoop.

The old people say: *You come in from the spirit world with all the answers to any question that could be put before you while you are here.*

"This is a pretty good job I have, being a teacher," I tell my students. "I come to class, present some ideas, guide some discussion about those ideas, and collect my paycheck on the first of every month. I teach you nothing," I tell my students. "I only facilitate bringing forth that which you already know."

Many of them look at me in amazement, "What's she talking about?" Others look at me with a sigh of relief, as if they can't believe their ears; as if they've been waiting for a teacher to say this all their lives. As if they already knew, but had never had it validated. Regardless of the students' initial reaction, within a short 17 weeks many come to believe they do have the answers. Many begin to believe in themselves.

Let me provide some images of these 17 remarkable weeks. In the beginning of the semester, students file into the classroom ready to be entertained or "talked at" or told what to think and do. No teachers, or only a few, have ever told them that what they think is important. I tell them to "think for themselves." Again, they look at me as if I don't know what I'm talking about, yet they are intently listening to every word that

falls out of my mouth. They watch me just as intently as I walk across the room and speak directly to them. I wonder privately to myself, how few people in their lives, perhaps, have spoken this truth to them.

I ask for their honest participation: "If you don't learn anything else in my class, I want you to learn to think for yourself. This is much more difficult than it sounds, much easier to say than do," I warn. "Why? Because most of you are still living in the shadow of others' voices. You are manifesting what your parents, coaches, priests, peers want you to think. Many of you just become an extension of their voice. Today and for the next 17 weeks you will take that journey on your own. You will journey into your own thoughts, your own opinions, your own questioning. You will challenge me, your peers, and yourself ... and you will awaken those voices within yourself that identify you."

This journey may appear at first to be inevitable, easy, automatic, but it is not. To the traveler, it is an individual awakening. For some students, it is so validating to hear a woman of color present such cultural thinking that they begin to respond almost immediately to their own voices. Other students respond more slowly, cautiously, even reluctantly. Their Western cultural experience does not invite them easily into the journey. I continue to provoke my students: "You must know where you come from in order to know who you are today, in order for you to know where you are going tomorrow. We're talking about identity! With whom or what do you identify? Where are your roots?"

I share my birth story with them, that I am here because of a dream my grandmother had, that there is a prophecy that came with my birth, that I come from a group of stars called the Pleiades. Again, they listen intently, even some of the students who don't want to listen because listening is not what they usually do, as listening is not honored in the Western world. But most of them listen and much of the time they want more than class time will allow. When this begins to occur I am reminded of sitting in the round house for hours or days listening to the old ones speak. I never thought of leaving the round house or asking "When are they going to be through?" Although the young ones might not have understood all that was said, we knew the stories were important. This is the challenge of a teacher in the Western world—to make the subject matter important by bringing the stories, the voices, to life.

To get the students started on their journey of self-discovery, I assign them Jamaica Kincaid's "Girl" from *At the Bottom of the River*. I ask them to write their own girl/boy piece based on voices from their past. When they return to class, we put our chairs in a circle and they read their girl/boy piece. This provides an opportunity for me to learn about each of them, but the true revelation is what they learn about themselves as they read

aloud their pieces and hear the voices of their pasts come to life. They are amazed at the similarities of the voices in the circle. It is a time of beginning, a time of reflection, a time of pondering. I am moved when they read their pieces, often to tears. Many read through their own tears and on occasion some choose not to read because it is just too moving for them. We finish the readings, I collect their pieces and keep them until the end of the semester.

When we return for the next class, I have a box of crayons and a color assortment of paper awaiting. The students are instructed to take a sheet of paper and as many crayons as needed to create a large name tag. They may be as creative as they wish. They may use their entire name, nicknames, or only their preferred name. It's always fascinating to watch students respond to this exercise. There are those who go to work immediately drawing and coloring, while others sit and ponder the psychological purpose of the exercise. Still, there are some students who look at what others are doing, as if to see if they are "doing it right." It confirms for me the restriction that many students feel in relationship to who they are. For many they just want to "do it right." They are unfamiliar with their creative side, and find it difficult to relax and be in the moment with their self. Many just want the exercise to end and for me to "just lecture" to them. They want to be with the familiar.

When the students finish, we once again form a circle and I instruct them to hold their name tags and share their names and any information about their names and/or name tags. The responses are varied, from comments about generations of a namesake to apologies for "that's just what they (parents) named me." Their names have no special meaning.

With this exercise I continue to get a sense of the person behind the name. The spirit behind the eyes continues to be revealed. More importantly, it is revealing to the individual student as he/she sits in the circle and listens to the stories behind "a name." They recognize they have their stories and their own voices; no one, though, has ever taken the time to ask them about their stories. No one has told them they could be proud to be called Roberto instead of Robert, or Maria instead of Marie, or Naoko instead of Nikki, or Ekaterina instead of Katia, or Ezgiamen instead of Amen. The transformation begins for many as they begin the journey of discovering who they are behind the mask of a name—their name, a name that has been changed in spelling and pronunciation to accommodate those who can't or don't want to take the time to pronounce it correctly. And the transformation begins for yet others who now question their own participation in the changing of another's name, or lack of participation in keeping their own name.

As I encourage my students, I become encouraged. As I lift them up, they lift me up. As I believe in them, they believe in me. As they become transformed, I become transformed.

I too make a name tag and share the story of my name, Brenda Suzanne Eaglewoman Flies With Hawks Collins. I too taste what it is to become more culturally aware—awake—each time I tell my story. I am released from the Western world and planted more deeply into the roots of my world as an Indian woman. Each time I share my name with my students I am reminded of who I am and where I come from. It is important that I model this for my students. Our name is a reflection of who we are and where we come from. I liken the awakening of my students' souls during this exercise to that of an eagle taking flight from her nest for the very first time, feeling the wind move and carry her to heights she has never dreamed.

Although I am a teacher, I too am a student. But my students do not see themselves as teachers. Is this the consequence of a silenced voice, of being "talked at" and not to? I am concerned for them. In the Western world they call it low self-esteem or lack of confidence. In my world the voice (teacher) within us all is acknowledged, respected, and nurtured.

I arrange the classroom seating into a circle as often as possible throughout our time together. The talking circle is a concept that is foreign to many Western students. Often they feel awkward, exposed, or self-conscious. However, the more they participate in the circle, the more they expect and look forward to the seating arrangement. I explain to my students that the circle represents honesty, respect, and equality. We are all equal when we come to the circle and we respect each other's voices. The circle also allows us to look at the spirit of another instead of the back of another. This creates and encourages respect for others and their differences. The circle is a safe place where students begin to be honest with themselves, thus allowing them to be honest with others. Indeed, a cultural acknowledgment begins to take place, almost silently, as we begin to trust the process of the dialogue and see one another as peers rather than as competitors fighting for a grade. The circle is also inclusive in that the students begin to recognize that their voice is important. It encourages even the most silent student to participate. I sit in awe as I watch the simplicity—and power—of respect give voice to those students who dared not speak in class prior to the talking circle.

The more we talk, the more we explore and question the power that culture has in shaping us, the more we discover who we are and who we hope to be.

The conversation progresses and we talk about expectations and their influence on our identities. In the Western world, the world of the

majority of my students, a person is expected to graduate from high school by age 18, graduate from college with a Bachelor of Arts, then graduate from graduate school with a Master of Arts. Why? Because "everyone else has their B.A.," and by the time they get their M.A., they realize that an M.A. and 25 cents will get them a cup of coffee anywhere, so they get a Ph.D.! At the same time, my students are expected to fall in love, get married, have 2.5 children, make \$75,000 a year and oh, yes, be happy. There persists this ever so gentle, yet forceful, boot out of their home into the "real world" to be on their own and "grow up." It's amazing to me that any of my students survive these pressures eloquently disguised as expectations. Again, I am concerned.

I share with my students that in my world an 18-year-old is not expected to leave home. Indeed, we are never encouraged to leave, rather we are encouraged to stay as long as we like, even into old age. We bury the umbilical cord of our children with the bones of their ancestors because we believe that no matter where their journey in life takes them, this assures us that they will always come home. Telling this story to my students invites them to discuss their needs, desires, and hopes for the future. The journey into their own identities continues; a sense of home, family, culture, and education as they visualize it is respected. They do not have to surrender who they are in order to live in the Western world. They do not have to change their names, stop speaking their language or pretend to be something they are not. What they do have to do, or so I plead with them, is be awake to how culture has shaped them and then decide for themselves where they stand in the midst of those forces. Our time together is this awakening process. It is a wonder to be a part of it.

In my world, I continue to share in the talking circle because a person is not considered an adult until they are 51 years of age. We believe it takes this long for a person to understand the mysteries that live within each of us. We are not expected to have "our acts together," to be adult at the age of 21. I share this part of my world with my students with the hope of freeing them from the bondage of unquestioned expectations—that everything must be accomplished by a certain age in life. The sharing also reminds my students that everyone learns at a different pace. It offers support and encouragement to the re-entry students who are often struggling to feel comfortable in a classroom of students that are half their age. Again, the talking circle is about building respect and trust. The more we talk, the more we explore and question the power culture has in shaping us, the more we discover who we are and who we hope to be.

Allow me to open one more window into my classroom by sharing a dramatic experience that occurred during a discussion on discrimination. After showing the film *Los Mineros*, based on Mexican American miners'

early 1900s struggle in the Southwest for equal pay and benefits, students, including some of the Mexican Americans, expressed shock and disbelief. They were ignorant of the degree to which Mexican Americans had been discriminated against; blind to the historical roots of this discrimination. This was a history that had been kept from them and they became angry. I used this as an opportunity to challenge the ignorance forced upon them by an unexamined education. I wanted them to know they never had to be duped—or seduced—again, by schools or society at large.

I asked them, "How many of you want to be free?" They looked at me hesitantly, not sure where I was going with this question. I elaborated: "How many of you want to be free from prejudicial attitudes, stereotypical thinking, discriminatory behavior, inequality?!" As I expected, they unanimously raised their hands. As I had not expected, they were sitting on the edge of their seats, leaning forward, anticipating with hungry looks on their faces, waiting for what seemed to be the answer of a lifetime. I was moved beyond words, and said spontaneously, with fire under my belt, "READ! Read everything you can get your hands on. Read about your people by your people. Find and open the hidden books. Read with your critical eyes. Question, search, challenge the words!" I wrote READ in bold letters on the board. I watched them write the word READ in their notebooks. It was as if the entire class was lifted above the floor. They got it! Indeed, they had been offered a challenge they couldn't refuse.

They had been set free from past, unquestioned untruths. Free to find their own truths. I told them that no one could take away what they had just learned — no one could dupe them again. To read critically and not mindlessly, with piercing personal questions, was the secret to uncovering how they may have been silenced in their previous years of schooling, of listening to the mass media and, generally, of surviving in a Western culture. Now, I told them, no one could take away the stories, the voices, the truth that reading with a searching, questioning heart could give them.

Over the next several weeks, many students rose to the challenge and discovered that the words on the written page, once read with passion and conviction, began to mirror their own voices. As they questioned and dug into their histories, their cultural identities took form. The written word and their inner voices journeyed together. The match, like the eagle in flight, set them free.

After this incident, we returned to the customary final class exercise. During the last week of class we revisit Kincaid's "Girl." However, now I ask the students to write their own girl/boy piece based on voices from the past 17 weeks, specifically, voices they have heard in regard to race, class, and gender. This assignment confirms for me that during this difficult process of self-discovery and attending to our hidden voices, something

sacred has occurred. In the Western world this is called "learning." In my world the old people say that the answers that traveled with us from the spirit world have been revealed and true "knowing" has taken place.

Narrative of Whiteness and Multicultural Education

by Paul Gorski

Paul Gorski grew up in Virginia, attending Loudoun County public schools and the University of Virginia for both undergraduate and graduate school. He began to develop as a multicultural educator and facilitator in 1994, facilitating a Multicultural Education course and workshops for teachers, students, and community groups in central Virginia. In 1995, as a doctoral student in Educational Evaluation at the University of Virginia, he developed the Multicultural Pavilion Internet project to encourage inquiry, discussion, and collaboration involving multicultural issues and education. Since completing his doctoral program in May 1998, Gorski has worked in the Office of Human Relations Programs at the University of Maryland (UM), College Park, where he is the Coordinator of the Student Intercultural Learning Center, a programming hub providing intercultural learning experiences for all students at UM. He continues to teach dialogue-based multicultural courses, facilitate multicultural workshops for educators and community groups, develop internet tools to facilitate multicultural dialogue and inquiry, and actively participate in several multicultural education organizations including the National Association for Multicultural Education.

As an educator, I have a dual responsibility for introspective self-examination of my race and other dimensions of my identity. First, I have a responsibility to myself to constantly examine my identity and how it informs the lenses through which I see and experience the people and world around me. Second, I have a responsibility to the students, workshop participants, and community groups I reach to explore how my identity development affects their experiences in my classes and workshops. If I fail to address either of these responsibilities, I fail to be the most effective person—and most effective educator—I can be.

As a facilitator and instructor for multicultural education courses and workshops for educators, I have regularly requested that individuals describe from their personal experience what it means to be “female,” “Jewish,” “Latino,” or other identity descriptors. Through the exchange of these experiences and advocating for the introspective process of exploring them, I work to build atmospheres conducive to prejudice-elimination and self-growth among educators.

Yet, despite facilitating such experiences for others, I had failed, until recently, to model a similar process regarding my own identity. A variety of factors in my personal experience allowed me to dodge this responsibility:

One factor is that few people who identify primarily with groups in power have done self-reflective multicultural work. As Derald Wing Sue¹ has pointed out, those white people who become involved in multicultural work tend to do so for academic reasons rather than self- or social-development. Such "multiculturalists" are often, as I have been, resistant to exploring multicultural issues introspectively because doing so may evoke a sense of responsibility for working toward transformation of self—perhaps the most difficult, exhausting work of all. As a result, I was exposed to very few people representing groups with which I identify who modeled a self-reflective approach to multicultural education.

A related factor is that the identity development of white people and other "majority" groups has not been directly addressed in the field of multicultural education. In nearly all of the classes, workshops, and conferences in which I participate, conversations revolve strictly around the experiences of individuals from traditionally oppressed groups. Likewise, the literature on multicultural education has traditionally focused on the experiences of oppressed groups.² While I recognize the critical need to create atmospheres in which historically unheard voices can be heard, my own self-development depends on another dialogue. In this dialogue, I stop relying on people of color to teach me what it means to be oppressed. I take ownership and responsibility for examining my role in racial oppression, my prejudices, my assumptions, and how all of these affect my teaching and my students' learning.

The third and most influential factor in my lack of self-examination regarding my whiteness is what I now call the "luxury of whiteness." Because I have never been subject to discrimination on the basis of my race, I have the luxury of being able to easily disengage or distance myself from a discussion on race or racism. While growing up, I received so many messages from television, textbooks, films, and other media that whiteness was "the norm" that I did not, until recently, see myself as racialized at all. The logic of luxury was clear—because I had no race, I did not have to self-examine my racial identity.

That is the ultimate luxury of whiteness: the ability to see myself as neutral and thus excuse myself from any responsibility for addressing

1. Sue, D. (1993). Confronting ourselves: The white and racial-ethnic minority researcher. *The Counseling Psychologist*, 21 (2), pp.244-249.

2. Howard, G. (1993). Whites in multicultural education: Rethinking our role. *Phi Delta Kappan*, September 1993, pp.36-41.

racial issues in education, society in general, and most importantly, myself. Even as a facilitator and instructor of multicultural education courses and workshops, I was able to avoid addressing my own issues by assuming either the role of advocate or the role of cultural theorist. And, having chosen an academic path, I was supported by academia's traditional preference for scientific method and objectivity over self-examination and personal growth.

But even in the luxury of my whiteness, I recognized the contradiction I was speaking, breathing, thinking, and living. Because I had settled into a comfort zone lined with the luxury of whiteness, I needed someone else to ask me the difficult questions and push me to challenge myself. I, a person who had facilitated introspective processes for other educators, needed a facilitator of my own.

In the summer of 1996, Gene-Tey Shin, a close friend and colleague, demonstrated for me how important such alliances are. While preparing for our collaboration on the *Multicultural Resource Series*, Gene-Tey and I engaged in a series of lengthy, often mentally draining, dialogues on our individual conceptualizations of multicultural education and how we fit into these conceptualizations. Our conversations lasted over the course of many meetings, many hours, many days, and many weeks. In the midst of those conversations, he asked me a question I had been asked a thousand times before: "How did you, as a white person, get involved in multicultural work?"

Having been asked this question so often, my response came as if scripted: "It's the way in which I can make the world a better place. It's my contribution to society."

"But why do you do it?"

Indignant, I answered, "I have to do it. I can't imagine doing anything else."

"But why do you have to do it?"

I remember distinctly, after offering two or three more "saving the world" responses, still being challenged by Gene-Tey to answer from an inward place instead of an outward place. I sat there, with my head buried in my hands for what seemed like an hour. A myriad of experiences flashed through my mind: experiences with my father, with my teaching, and with my own development—or lack thereof.

"I have to do this because without it I feel incomplete, unaware. I have never done anything through which I experience more opportunity for personal growth. Until I began working in the area of multicultural education, there were entire realms of existence that I was completely unaware of and shielded from. But most importantly, I didn't know myself before I started doing this work. I have to do it for me."

This experience reminded me that, while multicultural education is partially about addressing issues on a societal level or in the education system overall, my process for being a truly effective multicultural educator had to begin with a renewed dedication to address the "self" half of my dual responsibility: I had to immerse myself in a systematic process for examining how my experience as a white person informed my teaching and facilitating as well as the lenses through which I saw and understood my students.

Finding and Exploring My Whiteness

Around the same time Gene-Tey and I started working on the *Multicultural Resource Series*, I was preparing to write my dissertation. I decided to do a study on the experiences of white men involved in multicultural teaching and facilitating. But with my new dedication to a self-reflective paradigm of multicultural work, I was not content with continuing my practice of facilitating a discussion of racial or gender issues for other people as I sat comfortably by and recorded their stories. I was determined to fully immerse myself in the process—to, in effect, be a case study in my own research.

In order to piece together a case study on myself, I needed to develop methods for self-interview. For two months, whenever I recalled a story from my life that may have contributed to my racial identity development, I recorded myself as if telling the story to a friend or I recorded it in a journal. Some of my stories had been locked away in memory for years or decades. Many of my recollections were very painful and emotional, both because the events were unpleasant when they occurred, and because I began to realize that, through most of my life, I had no understanding of the significance of these experiences. Still, I knew that if I wanted to be the most effective educator I could be, and if I planned to continue challenging my students to engage in such a difficult, exhausting introspective process, I had no choice but to move forward.

So, after recording all of the experiences I could remember, I organized them chronologically, producing an autobiographical narrative of my journey to further understand my whiteness.

What follows is a series of excerpts of that narrative. The italicized block quotes are pulled directly from the journal and audio tapes I used to record my self-interviews.

Until high school, I had no conception of my whiteness, or of race in general, as a social or political issue:

I literally never thought about race as an issue. I mean, I knew we were different, that we looked different. I even knew that our parents talked differently. But I saw this as a matter of culture, not at all as a matter of racial difference. These were kids I spent all my time with—all my time. I always thought we were so alike—all athletes, all into video games, all big eaters. Though my anger toward my father for his racially prejudiced jokes and comments drew images of Aaron, Andy, Adolfo and others in my head, when I was with my friends of color, I failed to see their race as a point of identification for them.

Likewise, my whiteness was not a point of identification for me:

I can't remember ever referring to myself as 'white' or thinking about how I was racially different from people of color during that time, until late in high school. I was ignoring everyone else's race all my life, and ignoring the significance of my racial identity to an even greater degree.

While I recognized differences between myself and my friends of color, I saw these purely as cultural and visual:

I knew we looked different, and I knew we ate different foods and that we used some different language. In fact, my mother has told me that I used to come home marveling at the wonderful foods Adolfo's mom made. I called it "Guatemalan food." I was amused by how Adolfo's mother would say something in Spanish, and he'd answer in English. This was how I saw them as different. I didn't have the least recognition that race may have been an issue for them in a political or social sense.

Likewise, though my Tae Kwon Do school was as diverse as my peer group, I still failed to understand that these differences were, in part, racial:

Sa Ba Nim (Master Lee) really stressed this idea of family and togetherness. We would sit around—this incredibly diverse group of Asian Americans and Asian natives, African Americans and African natives, Latinos, and everyone—with our arms around each other, we would hug each other, we meditated together. In my eyes—in my head—it was a sort of deracialized utopia. I really considered the people there my brothers and sisters. I loved it. But I didn't have any clue that, in all likelihood, when some of my friends left the school, their race was very much an issue. I didn't have a clue. Until high school, I had little awareness of race as a social or political issue, and was at a stage of total unawareness regarding my own white racial identity.

Several incidents in high school contributed to my slowly forming understanding of the differences in experience among myself and my friends of color:

I was driving Aaron and Rich home from school or basketball practice, I don't remember which. Rich—he was white—was sitting up front with me and Aaron was in the back. Rich started talking about a girl in school whom he had dated who was dating someone else who happened to be African American and a friend of Aaron and me. So, I guess Rich forgot that Aaron was in the back, and he referred to this girl as a "nigger lover," right there, right in front of Aaron and me. I didn't have the nerve to look in the rearview mirror for Aaron's expression, but then Rich must have caught himself because, after a few seconds, he turned to Aaron and said, "No offense. I didn't mean you—you're not a nigger. You know what I'm talking about." All Aaron could say was "uh-huh."

This particular experience was especially powerful for me. It took that extreme level of discomfort for me to begin to recognize that there was less of a parallel between Aaron's life and my life than I was ready to understand:

It was horrible, just so painful. I dropped Aaron off, and didn't confront Rich at all. I just took him home. As I drove home, I remember this incredible pressure filling my body until I just burst into tears. I wasn't even crying because I knew Aaron was hurt. I was crying because I realized that there was a piece of Aaron's existence—a considerable piece—that I had no concept of, and probably didn't want any concept of. I always thought we were so alike, inseparable, and in some ways we were. But this incident suddenly highlighted an important difference in life experience between Aaron and me that, for self-serving reasons, I had ignored. Like many others, I guess I bought into the color-blind ideology which only turned out to lead me to a lack of any real understanding. I could no longer lean on the belief that Aaron and I were exactly alike despite our racial difference, and finally recognized that there was, in fact, some significance to that difference.

Another incident involving Aaron occurred during our senior year of high school, increasing my awareness of race as a social and political issue:

Before school, Aaron and I, or whoever was with us, would hang out and socialize, waiting for the homeroom bell to sound. We were walking toward the main hallway one morning, and I looked up, and a group of African American guys were standing in front of us. These were guys we both knew. They were a couple years younger than we were, but we played basketball with them after school and hung out with them during school sporting events. So Aaron and I stopped and one of the guys—I believe it was Darrel—stepped forward, right in front of Aaron and said, "You hang out with all these white people. You're not black. You have black skin, but

you aren't black." The entire time, I was just looking down at the floor. I couldn't even look up. Then, they just walked away, and Aaron and I remained standing there in the hall. There must have been people around us, scattering to get to homeroom, but if you asked me then, I would have sworn we were the only two people in that hallway. After a few seconds, Aaron said, "I'll see you at lunch," and hurried off.

Working through this incident in my own mind became a turning point in my awareness about the social and political dynamics of race on an individual level:

At that moment, I didn't feel anything but confusion—I was stunned. It was weeks later before Aaron and I discussed it. But in thinking through it, I began to see much more clearly what Aaron's race meant in terms of our relationship. With this and the incident with Rich I really started to understand that Aaron was African American—that this race was part of his identity and his experience.

Even while I came to recognize that Aaron, Andy, Adolfo and my other friends of color identified with a race, I continued to fail to see myself as racialized.

As I was coming to terms with my whiteness, and the concept of race as being a socially meaningful factor, I remained in denial about the significance of my whiteness:

So I was white. I was a white person who, through most of my life, had friends of a variety of races. It was the classic "I'm white, but some of my best friends are black" attitude. Of course, race was of great significance to people of color—I had come to terms with that—but for me, there was no history or politics behind it, no socialization or privilege. I didn't deny that I was white anymore, but I denied that my whiteness shaped me in any way. I remained in denial about the significance of my whiteness.

Later in the semester, the class was assigned Peggy McIntosh's "White Privilege and Male Privilege" paper.³

I was really touched by reading Peggy McIntosh's paper on white and male privilege, in which she compiles an incredibly long list of things that comprise her "knapsack of white privilege." She can go into stores without being followed around, she can go to board meetings and be around people of our race, she can find greetings cards with people that look like us, and

3. McIntosh, P. White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies. Working Paper Series #189. Wellesley, MA: Wellesley College Center for Research on Women.

on and on. I'm reading it saying 'Yes, I can do that, and that, and that, and that,' all the way down the list. Then it hits me. I remembered Aaron telling me a story about being followed around in a store near campus and all these other stories that coincide with the list. I read the list again. My eyes were welling up as I read it the second time because here was something that should have been so obvious to me—so obvious... But I didn't see it, or didn't want to see it...

At this stage of my awareness, I recognized my whiteness and began to understand its significance. Still, I avoided discussing these things in an introspective way, choosing instead to focus on them as social or cultural phenomena. I took this approach to graduate school where, even as a facilitator for the multicultural education class, I spoke about white privilege in abstract terms, on a cultural or social level...

A series of events during graduate school brought me to re-evaluate my approach to exploring what it meant for me to be white. The first of these occurred when my parents moved into their third house:

They moved into this beautiful new house on the outskirts of Sterling. It was Christmas or Thanksgiving, I can't remember which, but my sister and I were out in the front yard throwing the football. Out of the corner of my eye, I saw two young African American kids playing in a yard across the street and a few houses down. Actually, I think they were also throwing a football with their father. As my sister and I kept throwing the football, I couldn't take my eyes off these kids. I didn't really know why I was so surprised to see them there until later that night. I was in bed, reading or doing a crossword, and I realized, "Hey, that is the first family of color that has ever lived in the same neighborhood as my parents." That's what was so surprising.

At that point, I started to recall our previous neighborhoods, the lack of people of color, and our moving patterns:

All I could think of was "white flight...white flight." We lived in Sugarland, then moved to Forest Ridge at the same time as most of our neighbors. When we lived in Sugarland, there were no people of color living around us — none in my classes, either. Now that area is heavily populated by African American and Latino families. In effect, I realized that my parents had the privilege to move to an area they wanted to live in, and be surrounded by people that looked like our family. It was this crazy separation for me—that I was so used to having diverse friends, but not at all used to coming out of my parents' house and seeing families of color.

That summer, I worked for the Housing Division at the University of Virginia. I managed a research project, supervising thirteen employees, three of whom were African American women.

Sitting in the office one day—which was actually just a computer lab, so it was very open—three African American women whom I supervised approached me. One of them, who had worked for me the summer before, just walked up and asked, ‘Paul, you’re intimidated by black women, aren’t you?’ I was dumbfounded. My reply was something like, “What do you mean?” Well, they described for me how they perceived me as being uncomfortable around them. Of course, I had fancied myself as someone who really valued diversity, who made connections with anyone and everyone, so I was devastated. I felt lucky that I was approachable enough for them to bring this to my attention.

It was during that summer that I began developing ideas for a dissertation. I was considering doing something about multiculturalism and the internet, or multicultural awareness of teachers, but these two events were so powerful that I knew I had to do something focused on my own awareness. I remember Gene-Tey saying at one point, “Write whatever it is you have to write. Write about whatever is burning inside you.” So I said, “Well, here I am doing this multicultural facilitating, constantly asking everyone to think about what it means to be whatever they are without asking myself the same thing.” So that became my dissertation topic, exploring what it means to be white and a male and doing multicultural work.

I am still in the process of exploring for myself what it means to be white. In doing so, I am continuing my process of white identity development...

Lessons Learned and Self-Recommendations

Engaging in the process of recording, then analyzing, my own racial identity narrative has been the most difficult, emotional, exhausting endeavor I have ever undertaken. It has also been the most important endeavor, digging into my personal history and piecing together the person—the educator—I am now. The result was a rich series of lessons about who I am and about the self-examining process in general.

The power of narrative and autobiography. The most immediate lesson I learned was how powerful narrative can be as a tool for self-development and growth. I was amazed by the way in which my various stories fit together to create a larger picture of my development. Stages emerged through the timeline of my experience, allowing me to explore what sorts

of events moved me along the continuum of awareness, both in terms of my whiteness and of the construct of race overall. And most importantly, by telling my stories, I owned my experience and took responsibility for it. I was not constrained by a set of predetermined response categories on a survey, and did not simply attempt to fit my experience into someone else's modality of white identity development. I located my issues and, in doing so, located personal opportunities for further growth as an educator, colleague, friend, son, brother, and person in general.

The origins and development of my "lenses." I began the study with an understanding of lenses—that how I view or judge other people is a function of my own experience and place in the world. Yet, shielded by the luxury of my whiteness, and safe from racial oppression, I had remained comfortably unaware of how my lenses were tinted. As I challenged myself to internalize this concept, I developed a basis for better understanding my relationships with individual students and colleagues. I learned that my lenses were tinted by a number of positive and negative experiences: growing up in all-white neighborhoods, having racially diverse circles of friends at school, specific experiences regarding Aaron and other friends, joining a fraternity in college, etc.

My relationship with the luxury of whiteness. As I wrote my own case study, I watched the luxury of my whiteness play out. My experience with the luxury and my definition for the luxury were inseparable: I relied on it heavily without recognizing it was there. Until I began writing the study, I had relied almost entirely on people of color to teach me about race and racism, as if I played no role. My understanding of race was wholly based on what I knew about the experiences of people of color. My whiteness gave me the luxury of talking and thinking about race from a distance, even though I was a person who desperately needed to be self-reflective. I must remember that, while the luxury of whiteness is comfortable and addictive, it is also a formidable constraint to my further development as an educator and a person. If I fail to challenge it, I not only contribute to the practice of oppressive education practice, I cheat myself out of any real understanding of myself, my interactions, and my teaching.

The contextual nature of my racial identity. I found that my process of self-awareness had to acknowledge and resolve both external and internal contextual contributions and challenges. For example, externally, I have always attended racially diverse schools but lived in racially homogeneous neighborhoods. Internally, I have fought to reconcile the racial prejudices of some close relatives with my tendency to be part of heterogeneous social circles. This highlights the paramount importance of engaging in an individual process of self-examination and exploration

regarding whiteness—the diversity of contextual factors in personal experience exposes the weakness of any single generalized model for understanding racial identity.

The illusion of “color-blindness.” I used to buy into the same theory of color-blindness that many educators continue to lean on today. “I don’t see colors, I just see students.” I learned that this was a tool I used to deny the significance of race. I also learned that it was not true. I do see race, and I see it through the lenses and from the place of luxury I have as a white person. I was only color-blind to the extent that I denied the significance of my own whiteness—what it means to me as well as what it means to my students and workshop participants. Just as I had ignored my whiteness as a key ingredient in my identity and being, taking a color-blind approach would mean ignoring a piece of the identity of a student, family member, friend, or colleague. Such an approach is neither possible nor desirable. It also points to a significant limitation of much of the existing literature on whiteness which attempts to fit personal experiences into pre-defined categories and modalities, constraining and probably discouraging individual self-understanding and examination.

In order to continue my process of self-examination regarding my whiteness, I developed a list of recommendations for the continuation of my process toward self-awareness and introspection in light of my position as an educator and facilitator.

To be an effective educator, I must constantly model a process of self-examination. It is no longer sufficient for me to ask others to invest themselves in self-reflective activities about what it means to be a particular dimension of their identity without simultaneously investing myself in such a process. As part of this process, I must recognize and openly take responsibility for my luxury of whiteness, my assumptions, and my prejudices, and how these might affect my interactions with my students and colleagues.

I must model a process of self-examination in my writing. In reviewing the literature for my dissertation, I found that, with few exceptions, the authors who advocated for self-examination in white educators failed to employ a research approach that modeled it. By identifying myself, telling my story, and making myself vulnerable, I both equip the reader with a greater understanding of the perspective I bring to the research and I demonstrate the process I am advocating. It is not enough to write articles describing what other people need to do to be “multiculturally competent.” Instead, I must accept the responsibility that comes with being an educator and continue to practice what I teach, even if it goes against the grain of traditional academia.

I must make a point to directly address the experiences of white people in my teaching and research on multicultural education. In order to do so, my approach must not be in the spirit of blaming or encouraging guilt. I will rededicate myself to facilitating and participating in experiences in which I can develop greater awareness of how my position in groups of power informs my habits as an educator and the experiences of the people I reach. I can no longer focus my teaching regarding race only on the experiences of people of color, in effect giving them the responsibility to teach me and other white people about racial oppression. Instead, I must work to promote an approach to multicultural education practice and research that challenges the tendency to excuse the participation of those who most desperately need to be part of the conversation.

I must continue my process of self-examination and begin to more deeply explore the other dimensions of my identity: gender, sexual orientation, religion, social class, and others.

With these lessons learned and self-recommendations, I have become refocused on internalizing the awareness I advocate in my teaching. My students, sensing my dedication and struggle for self-growth, have responded in kind. The more vulnerable I am willing to make myself, the more vulnerable my students are willing to make themselves. The result is growth for all.

Still, the most important result of the study for me is not the list of lessons learned or self-recommendations. Instead, it is the realization of how much I still have to learn about my whiteness and other strands of my identity, and how they affect my teaching. Neither I nor the world around me is ever static, and the constant flux is a reminder to me that I must continue to assign energy to self-examination if I am to be the most effective educator and person I can be.

Interactive Phases of Personal and Curricular Re-Vision with Regard to Race

by Peggy McIntosh

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McIntosh has taught at the Brearley School, Harvard University, Trinity College (Washington D.C.), the University of Denver, the University of Durham (England), and Wellesley College. She is co-founder of the Rocky Mountain Women's Institute and consulting editor to Sage: A Scholarly Journal on Black Women. In addition to having two honorary degrees, she recently received the Klingenstein Award for Distinguished Educational Leadership from Columbia Teachers College.

Nearly 20 years ago, one afternoon in 1972, a friend on the faculty of the University of Denver was standing in the door of my office. We were talking about some aspect of race relations. My colleague said, with gentle offhandedness, "I wouldn't want to be white if you paid me five million dollars." I was startled to hear that she would not want to trade her racial identity for mine. In the previous three years, I had seen this friend survive many problems caused by systemic and personal racism. My dim awareness of, and paltry education in, just about everything pertaining to our lives made me think that hers was a racial identity not to be desired. Now I learned that I had a racial identity that she wouldn't think of wanting.¹

My friend's candor was a gift. Her comment opened doors into areas whose distinctness I had been taught not to see: her culture and my culture. Like many people of my race and economic class, I had been taught

1. My colleague is Gwendolyn Thomas, who, in 1972, was Assistant Professor of English at the University of Denver. She is now Assistant Vice President of Student Affairs at Metropolitan State College in Denver.

that there was only one culture, and that we were both in it. Looking toward hers for the first time, I began to see what I had missed. I learned that my colleague would want to change her circumstances in a racist society, but not her cultural identity. I had been led to assume that her circumstances relative to mine were her cultural identity, which I thought must consist mostly of burdens. Her strong words made things more complicated, pluralized the picture, and started me doing what felt, and still feels, like essential Ethnic Studies homework on the elements of my friend's culture that sustained her, and the elements in mine which made the idea of being "white" anathema to her.

I tell this story as a description of an awakening from what I now see as a generic state of mind trained into middle-class "white" Americans: monoculturalism, or single-system seeing. Racial or ethnic monoculturalism is the assumption that we are all in the same cultural system together, and that its outlines are those which have been recognized by people who have the most ethnic and racial power.

Single-system seeing with regard to gender takes a related form. I see it especially when men, and many women, assume that we who work in feminist movements toward alternative ways of organizing life and using power must want to do what men have done. I know a number of men who think that when we women get together, we must talk about them, or plot against them. But if one listens plurally instead of monoculturally, one will hear that women want to survive with dignity and agency, but in general do not want to do what white Western men have done, or have been asked to do.

Monoculturalism, like all forms of single-system seeing, is blind to its own cultural specificity. It cannot see itself. It mistakes its "givens" for neutral, preconceptual ground rather than for distinctive cultural grounding. People who have been granted the most public or economic power, when thinking monoculturally about "others," often imagine that these others' lives must be constituted of "issues," "problems," and deficits relative to themselves. But in fact, the politically "lesser" are, or can be, culturally central to themselves. Most will see much that is positive about their lives, through strength inherited with their traditions. Most will have learned despite and through the conditions of their lives how to behave in ways that sustain and stabilize themselves and the cultural fabrics of the world.

I write about monoculturalism and single-system seeing both as a financially secure white person in the United States who has been, within those dimensions of my identity, seen as fitting a monocultural norm, and as a woman who has been, in my gender identity, seen as culturally lesser, in Anglo-European male terms. I now know that with regard to my sex, I do not simply have a deficit identity, i.e., a defective variant of male

identity. Moreover, though my chosen place of work is located at the very edge of a College, we who work here call this marginal place devoted to research on women the Center. So it is with people in all cultures, I now think; we can be culturally real or central to ourselves, knowing that no one center is entitled to arbitrary dominance. And if we do not challenge the single-system seeing which projects deficit identities onto us, we will continue to be seen only as defective variants of ideal types within a ruling but unacknowledged monoculture.

One great gift of my colleague's comment nearly 20 years ago was that she located herself in a position of strength and made it clear that she saw my racial group as something she would under no circumstances want to join. Within white monoculture, her position was unfamiliar; she was locating herself outside what I imagined was her status within the "one system." Her words made me begin to see my own culture as ethno-particular, ethno-specific, and in fact ethno-peculiar.

It took me some years to revise my understanding to the point at which my colleague's words came to bear very directly on the ways I taught. For like most traditionally trained "white" teachers, I needed a long time to reconceive myself before I could ground teaching in cultural pluralism. While coming around to seeing both my culture and hers in their distinctness and their interrelations, I experienced with regard to race the same slow interactive processes of re-vision which I have traced with regard to teaching about women. It is the process I described in my 1983 paper "Interactive Phases of Curricular Re-Vision: A Feminist Perspective."²

I review here that typology of Interactive Phases of Curricular Re-Vision, this time with a focus on race, and on processes of making curricula and personal perception more multicultural. Once again, a group of hypothetical 17-year-old students appears at the end of the paper, and in this case, I write about the various kinds of understanding the "Little Women" are given with regard to Native American women and men.

In working on this account, I was reminded again that typologies are rather blunt instruments, which can be misused and misunderstood. It is important in the case of this typology of Interactive Phases to keep in mind the key adjective "interactive." Interactive ways of seeing coexist in dynamic interrelation. Varieties of awareness are within us; we are not fixed within them. For this reason, it is a mistake to use the typology of Interactive Phases to label, type, or critique individual persons, as though they were fixed forever in one or another form of awareness, or as though we could pass from one to another form of awareness forever. Plural ways

2. McIntosh, Peggy (1983). "Interactive Phases of Curricular Re-Vision: A Feminist Perspective." Working Paper #124, Wellesley, MA, Wellesley College Center for Research on Women.



of seeing contextualize but do not erase single-system understandings. When we widen our ways of knowing, we cannot simply leave previous ways of knowing behind, or the understandings they gave us. But we can become aware of the cultural particularity and the societal consequences of various ways of knowing, seeing, or being.

At their best, typologies create frameworks within which we can understand frequently observed phenomena which, at first, were not seen to be in coherent relation to each other. The theory of Interactive Phases of Curricular and Personal Re-Vision has spoken to some readers about their own and others' efforts to put academic understandings on a broader and more humane base. For some readers, the phase theory illuminates the evolution of a discipline, a department, an idea, or an institution. For some it has been a tool for evaluation or assessment of curriculum in general, individual course syllabi, or assignments. For many it has been useful in describing, inspiring, and justifying shifts in teaching methods. It has been applied by me and others to analysis of patterns in management, leadership, government, science, social and economic policy, education, and interpersonal behavior. It has illuminated for many individuals their own changing thoughts and practices in educational settings and beyond.

At the outset of this discussion of interactive phase theory in terms of race, I want to mention three matters which often need to be clarified in faculty development discussions of curriculum change along lines of race. First, to repeat what I have already said, all people have racial and ethnic identities. Each "white" person has a racial and an ethnic background; there is no culturally unmarked person. Second, each person brings to his or her life the influences of a particular complex of circumstances. For example, my academic writing, including this piece, bears the marks of my own experience as a Caucasian woman who has worked in several private and wealthy sectors of American society, and who has both resisted some of their norms and, at the same time, internalized and benefited from their powers. Third, as I have suggested, when "whites" look at "race" only under the rubric of "others" and "issues," this is a sign of monocultural and single-system seeing, which is culturally controlling. All people have racial identities, and people in all racial groups have more to their lives than their "issues" relative to dominant groups. Academic work in broadening racial or ethnic understanding is ineffectual if it doesn't result in shifts of sensibility such as my colleague's comment produced for me, shifts into pluralized awareness. Ethnic Studies reinforces white dominance and Women's Studies reinforces male dominance if they measure by previous norms, rather than recognizing distinct being in people of all groups and all circumstances.



My discussion of phase theory and race needs one further prefatory comment: work in developing racial awareness ought to produce greater awareness of gender relations as well. As we begin to work on curricular and personal re-vision, however, "white" people often reflect previous miseducation by speaking as though race and sex are wholly separate factors of people's experience. In the monocultural, vertical worlds of either/or thinking one can't think of both at once. For in a white male monocultural frame of reference, whatever isn't the norm is cast as a separate and different form of anomaly. In discussing the first three interactive phases of curricular and personal re-vision here, I will keep sex and race "issues" separate as if it were indeed possible to focus on race without seeing intersecting conditions of experience which impinge on racial experience. But in Phase Four, one sees that sex and race are not separate issues, and that the commonly used phrase "women and minorities" serves monocultural ends while having no more logic than the phrase "parents and men," or "Chinese and men," since "women" are comprised of people in every cultural group, and half of every racial and ethnic group is female. People of color and "white" women constitute a substantial majority in the U.S., while our present monoculture overentitles a "white" male minority. As long as monoculture's racial and gender outlines are unrecognized, it will be able to project separate problematical status by race and sex on those it does not entitle, and thus keep the actual majority conceptually divided against itself, not knowing in any politically usable way what is happening.

My 1983 typology of Interactive Phases of Curricular and Personal Revision derived from work with college faculty members to bring into the liberal arts curriculum new materials and perspectives from Women's Studies. I saw that in the early 1980s, traditionally trained white faculty members in History, for example, were likely to move from Phase One: Womanless History, to Phase Two: Women in History, on its terms. Both kinds of thinking are challenged by what I identified as Phase Three: Women As a Problem, Anomaly, or Absence in History. I meant "in History" in two senses: in the past, and in History's telling of the past. Phase Three involves and requires more anger and critique than either of the first two, but can get arrested in victim studies. It can also lead constructively to a potent wordlessness and to a daring plunge into the moving, grounded, humble, and plural inquiry of Phase Four: Women's Lives As History, looking toward Phase Five: History Reconstructed and Redefined To Include Us All, which I said would take 100 years to conceive.

After observing traditionally trained faculty in all academic fields over the last eleven years, I think that the schema can be applied to the

processes of faculty growth and development in all of them, even the so-called hard sciences. Teachers in any field are likely to begin teaching chiefly in what I termed Phase One: Womanless Scholarship or Science, with perhaps a little attention to Phase Two: Women in Scholarship or Science, but only on the existing terms. There may follow, if the faculty member has been keeping up with scholarship on women, and is not too defensive about what it reveals, some teaching along the lines of Phase Three: Women As a Problem, Anomaly, Absence, or Victim in and of the Scholarship or Science. Phase Four teaching and inquiry dares put what was neglected or marginal at the center, to see what new insight or theory can be developed from hitherto excluded or overlooked sources whose absence helped to determine the shape of each field. It can be called Experienced-based Scholarship and Science; it goes far beyond the exceptional achievements allowed in Phase Two and the discussion of "issues" allowed in Phase Three. Always the dynamic interactions among the phases suggest the making of new knowledge, the making of Phase Five: Scholarship and Science Redefined and Reconstructed To Include Us All.

As I have said, no one person or course exists in complete fixity in a given phase, and the phases I describe do not always occur in the chronological order given. Some of those who are born either within or outside of dominant groups may have been immersed since childhood in awareness of the "issues" of Phase Three, or in the relational alertness and the plural consciousness which I attribute to Phase Four. Most traditionally trained white faculty members, however, started teaching within the framework of Phase One monoculturalism, oblivious of the racial and gender elements they were immersed in. Some have moved on to think in rather predictable Phase Two ways about how to get more overlooked individuals (for at first it is seen only as a matter of overlooked individuals) into the essentially single-system version of reality which is handed on to students and is not, within monoculture, acknowledged as a version at all. One sees often in sequence the dawning realizations and syllabus changes which I identify as belonging to Phases Two, Three, and Four of consciousness.

When one considers Interactive Phase Theory with regard to race, an obvious curricular example to begin with is the U.S. History course required of all students in high school or college, or both. This course is not usually liked by students. Though it is required of all students at some point, it seems not to provide them with a sense that they are in the history course as voters-to-be or active makers of political policy. As it undergoes revision in the hands of teachers and textbook authors who hope to make it more representative and engaging, it usually follows predictable patterns with regard to race.

Phase One: All-White History is followed by Phase Two: Exceptional Minority Individuals in U.S. History, which leads to Phase Three: Minority Issues, or Minority Groups as Problems, Anomalies, Absences, or Victims in U.S. History. Then may come a rare and important conceptual shift to Phase Four: The Lives and Cultures of People of Color Everywhere as History. I think such courses, if they survive at all, will move toward an eventual Phase Five: History Redefined and Reconstructed to Include Us All.

A Phase One all-white course in U.S. History usually begins by describing the voyages of Europeans, and this entry point does not bring any challenges from students. A Phase Two course will encourage students of color to emulate the most "ambitious" of their forbears, and overcome obstacles to advancement in American society. In the case of Native Americans, there may be an emphasis on those who are seen to have interacted well with the "settlers." Phase Three courses focus on, or at least give serious attention to, racism and other systemic oppressions. In the case of Native peoples, the late 19th century U.S. government policy of genocide is recognized. Phase Four is entirely different, imaginatively honoring a variety of cultures on their own terms, trying to see them through the testimony or actions of their people. For example, teaching in this mode goes far beyond Indian "issues" to Indian cultures; it suggests the wholeness and intricacy of Native cosmologies, and the Indians' particular relation to the land and consonance with the spirit in the land, before the Anglo-European ethos of land ownership was imposed. Phase Four recognizes Anglo-European ideas, actions, and standards as ethno-specific. Phase Five will require a vocabulary for perceiving, feeling, and analyzing which is both plural and coherent, and will put us in a new relation to ourselves and the world.

My original analysis of Interactive Phases Of Curricular Re-Vision was placed in context of, and diagrammatically overlaid upon, my theoretical model of double structures within both psyche and society in the industrialized West: overvalued, overdeveloped, "vertical," competitive functions at odds with undervalued, underrecognized, "lateral" collaborative functions. The shape of the whole is that of a faulted pyramid or mountain range with a vertical "grain" in the higher rocks and a horizontal "grain" in the rock of the substructure.

Phases One, Two, and Three, all on a vertical axis, focus respectively on the top, middle, and bottom of the pinnacle-shaped competitive functions of psyche and society. Phase One: Exclusive History focuses on the functions of controlling, ordering, subduing, or prevailing. It tends to emphasize laws, wars, contests, or management of systems, and to tell the stories of winners, at the tops of the ladders of so-called success, accomplishment,

achievement, and excellence. A little lower on the ladders comes Phase Two: the Exceptions History of "Ambitious" Others. Then at the bottom of the win/lose vertical territory comes the Issues-Oriented History of the losers, and struggling but often defeated fighters.

Phase Four gives us the lateral valleys and plains below the geological fault-line. This is the territory of the sustaining fields and the cyclical growing and harvesting of food. This is the territory of repetitive upkeep and maintenance, the daily making and mending of the social, material, intellectual, and spiritual fabrics, without which the climbing work within vertical structures of psyche and society is not possible. To observe the lateral world is to observe most of inner and outer life, quite beyond what the formal academy has sanctioned as worthy of study. I think the lateral world corresponds to what Paul Tillich has called "the ground of our being." Phase Four provides Experience-Based History, which recognizes and strengthens fabrics and interconnections and knowledge of the multiplicities of self. Phase Five will give us Reconstructed Global and Biological History To Survive By. The present histories of conflict which implicitly underlie all of the disciplines are not histories we can survive by in an age when we must learn to connect or re-connect for our survival.

Phases One, Two, and Three teach monocultural modes of dominance and defense, and educate the wary and controlling self; Phase Four fosters the making of what I have proposed we should call the contingent self and the responsive society. Phases One, Two, and Three can only see in terms of the "top" and the "bottom"; Phase Four looks to the far vaster and sustaining lateral habitat, and to the mystery of how connections, communities, and vulnerable growing things are best fostered. The hidden ethos hanging over Phases One, Two, and Three is competitive and has an either/or axis: "You win lest you lose; kill or be killed. The hidden ethos of Phase Four is collaborative and has a *both/and* and feel: "You work for the decent survival of all, for therein lies your own best chance for survival."

Phase One consciousness involves identification with publicly powerful "white" Western males. In this phase, "whites" neither study people of color nor notice that they have not. The obliviousness of single-system seeing is a hallmark of this phase. The Phase Two remedy admits a few "minorities" to History, but only on History's terms, still without any reflectiveness on the racial history of those traditional terms and definitions. Phase Three takes us into race issues. It identifies "race" monoculturally, ascribing race only to people of color, and sees people of color only in the category of Problem, identifying whole groups of people chiefly with losers' "issues" rather than with human life experienced fully. Doing work only in Phase Three can be inadvertently racist or sexist for it is a cultural insult to any group to imply that its main feature is what I have called a

deficit identity. Phase Three never does a full analysis of the psyche or peculiarity of the "oppressor." The oppressed group is set up to look powerless and defective by contrast with the more powerful group, which is seen as the norm, and not examined for its cultural specificity, peculiarity, or pathology. Still, Phase Three at least encourages students to recognize the existence of invisible systems of power and disadvantage.

Phase Four comes out of and recognizes the lateral, connected, and diverse functions of psyche and society; it is about creativity, integrity, wholeness, ordinariness, and multiple forms of power and talent unrecognized in vertical systems of appraisal. It honors *both/and* thinking about who exists and what counts. Without it, we will not be able to make sense of the world nor policy for our survival. Phase Four reveals us, in LeRoy Moore's language, as "bodies in the body of the world," and as distinctly different from each other, not measurable against one standard and indeed not hewing to one, any more than the biological forms of life on the planet belong to one type.

Phase Four can be healing. But Phase Four unattached to the issues-awareness of Phase Three can be sentimental. It may be a celebration of diversity as if there were no politics which had prevented, and keeps working against, such celebration. If teachers lapse into Phase Four while forgetting about vertical power structures, they may become romantic and not face the pain which systems of subjection inflict. For example, while honoring the strengths of African-American culture as Toni Morrison may describe them, I need to keep in mind the contexts that produced those strengths. My ancestors on one side were slave owners. This fact bears on the conventions and particularities of many aspects of Morrison's culture and of mine. Only it bears differently on each.

Though Phase Four without Phase Three awareness can be naive, Phase Four has potential reconstitutive power for all students and teachers. For an enormous shift in the consciousness occurs when the ordinary lives of people, including people of color as the world's majority, are seen to constitute the main human story, and history is defined as all of those elements of the past in the multiplicities of our heritages which can make each of us feel *fully real* in the context of education or life. In Phase Four, the question of "How was it for people?" opens the study of History to every kind of humble detail. All voices count. Pedagogy shifts so that the professor's forms of knowing are not necessarily superior to the students' forms of knowing. The elements of Phase One are not obliterated, but take a new place in the picture. Someone has said that if you study the experience of an escaped slave woman in Boston in the 1850s, you will find Lincoln, but if you start with Lincoln, you will not necessarily get to the experience of any enslaved person. Phase Four stays very close to the

ground of daily human experience, and asks many questions of people about their lives, listening for many human voices, and examining the cultural and political specificity of frameworks for collecting and evaluating information. All experience is seen as a source of knowledge.

My previous paper provided brief examples of Phase Four teaching with regard to both race and gender in the disciplines of Literature, Psychology, Biology, and Art. I concluded by saying that I saw the work toward Phase Five as taking 100 years because it involves a reconstruction of consciousness, perception, and behavior. It will very likely attempt to create, and then maintain, public awareness that we must, locally and globally, value life more than conflict, and attend to the processes of maintaining life. I think we cannot at this time even imagine the categories within which we will collect information for plural Phase Five understandings and reconstructions of education. Most "educated" minds seem terribly stuck in narrow frameworks leading to personal anxiety, and accepting of social repression, turmoil, and global danger. But if our descendants work at Phase Five, they will probably find many fugitive precedents for their work in the perplexed and tentative legacies we leave now.

With regard to race in the undergraduate curriculum, most of our universities still feature Phase One introductory courses in virtually all departments. These courses feature the thought and research of Anglo-European-American scholars, i.e., "white" forefathers in the making of knowledge. The courses feature winners in law, war, or trade; the getting and holding of literal or conceptual territory; the making of frameworks for understanding; the wresting of "order from chaos"; the development of cultural traditions from nothingness or from "primitive" origins. In such courses, one may study people of color like Egyptians under the impression that they are really "white." In monocultural, single-system courses, students of all races are asked to imagine that the essential insights into human thought, labor, imagination, and care can all be found in the study of Caucasian people.

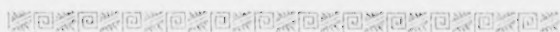
My generalizations may bring objections from some who say that the introductory level college curriculum is now overstretched through inclusion of new materials on "race and class." This is an illusion. The fact is that no works by people of color are seen as *central* to understanding any of the traditional liberal arts disciplines, and people of color are presented chiefly as disadvantaged, or as primitive forbears of real civilization, or as recent immigrants with cultural traditions that create problems for "America." Moreover, there is very little material of any kind by and about non-Western majorities in most college and school students' courses.

If readers doubt this, they should examine the introductory-level reading lists of their own institutions. "White" teachers should imagine

themselves as students of color, for example as Asian-American students, trying to find their people reflected as valid in basic readings. Most courses are still monocultural, even Anthropology, in which teachers focus on the thinking of "white," mostly male, anthropologists. This gives "white" students the impression that there is one main piece of cultural turf and it is their turf. The students of color, like the "white" women, are implicitly shown they have not been necessary to knowledge, enterprise, and past culture-making, nor are they essential to future cultural invention or reclamation. In such courses, oral traditions are seen to count for nothing at all; argumentative written traditions, though very culture- and gender-specific in origin, inform most of the "objective" texts and all of the assignments. Historiography courses, much touted for their plural, comparative sophistication, focus on "white" men.

Phase Two courses bring in a few famous or notable people of color but do not challenge the traditional outlines and definitions of what is worth studying. Therefore the emphasis continues to be on "firsts," laws, wars, winners, talented individuals, fighters, and those who nearly matched what is taken to be "white" male achievement. People of color who succeeded in getting and holding onto some kinds of social, political, or artistic territory are seen as possibly worth studying. But often those who are noticed in Phase Two courses are represented as having gone far but not irrationally far in challenging existing "white," male, or colonial frameworks, and therefore are seen as being worth noticing: Sacajawea, Sequoyah, Black Elk, Douglass, Baldwin, King, Walker, Morrison. Usually, Latinos and Asian-Americans do not get into Phase Two courses at all; recent and rare exceptions are Maxine Hong Kingston, Yoko Ono, and César Chavez. Those who most strongly rebelled against "white" dominance are usually annihilated in the telling of history as they were in life. Those who accommodated or assimilated somewhat may become cultural heroes, especially in retrospect; they may come to be seen as almost within the "mainstream."

In Phase Two, teaching about people of color as exceptional and therefore worthy of notice can create psychological problems. Many teachers think that in holding up "exceptions," they are providing role models for students of color, and demonstrating to "white" students that people of color should be taken seriously. The impulse can be genuine, and a fairly wealthy "white" person like myself should take care not to dismiss models of "success" for students who may be feeling desperate and continually put down. It is easy to critique prevailing definitions of success from a position of economic security. Still, the Phase Two "Famous Few" curriculum can be damaging, as it may deliver to students of color the message that most of their people are not worth studying, and that if they become *unlike* their



people, they may be worthy of notice. It may serve as a bribe: leave your people and you may rise up the "real life" ladders from the bottom to become an American hero. Phase Two can put students at psychological risk, encouraging them to make their way not as members of their ethnic group but as soloists.

Elizabeth Minnich has pointed out that this loner status makes a person from a nondominant group vulnerable to every setback. Once the loner goes through the gates alone, refusing to identify with her or his stigmatized group, then every setback must seem like something which has been caused by personal behavior or is at some level merited.

A second psychological danger to students of Phase Two "Famous Few" teaching is the implication that if you are "really good," you will not be seen as African-American, Latino, Asian-American, or Native-American, but only "as a person." We women are sometimes taught that we will be seen as persons, if we will just forget that we are women. No; we will be seen as having sex and race and ethnic identity, especially if we are female or dark-skinned, or have features identified with a cultural sub-group. It is mere illusion to imagine that American adults see anyone as "just a person"; our "educational" and media training in type-casting, hierarchical placing, and mistrust has been too strong. Phase Two success stories of "achievers" imply to students that all they need to do to get out of their debilitating circumstances is to work a little harder and "make it on their own," without complaint and without ties to their (impaired) people.

One further problem with Phase Two teaching is that the singling out of cultural heroes misrepresents the values of cultures in which the making of the individual hero is not thought of as possible or desirable. Sojourner Truth and Harriet Tubman were working for and with their people, yet are featured as outstanding individuals. Often collaborative group work is not seen to exist. The chief poster for the UN Decade for Women 1985 conference in Nairobi features a single woman weaving a basket. Women weave baskets together in Kenya; it is a group activity. In order to create the poster, the designer had to misrepresent the culture. Phase Two courses featuring a famous few who stand out "above the crowd" can grossly misrepresent Asian-American, Native American, and Latino cultures in which the star system is not the norm. American baseball players in Japan today have said, "The Japanese play for ties; no team and no player should get too far ahead." Asian-American youngsters who do very well in the American school system may be doing so not for stardom but as a reflection of other cultural values, for example: duty, obedience, or honor, a cultural ideal poorly understood by North Americans who do not have Asian ancestry.

The shift to Phase Three usually comes when teachers realize that Phase Two is politically naive: it features a few who survived in society but

gives little attention to the structures of power in society. An important emotional shift occurs when teachers look past individual lives and experiences to invisible hierarchical systems which have very strong predictive power for the general outlines of any given life. Most teachers in the United States were not educated in school to see these systems at work, but were taught that the individual is the main unit of society and that the U.S. system is a meritocracy. It is a sign of personal growth when teachers begin to pass on to students systemic awareness of social inequities in resources, opportunities, and access to public power.

Phase Three, then, focuses on racism, classism, sexism, struggle, overt violence, persecution, persistence, protest, and work toward new policies and laws. Especially in the field of social history, the emphasis is on those who fought for change which would benefit oppressed people. Phase Three usefully focuses on interlocking oppressions and, at its best, it links the study of power within the United States to power world-wide, so that students can see how patterns of colonialism, imperialism, and genocide outside of the U.S. match patterns of domination, militarism, and genocide at home. All teachers and students in the United States need this experience of asking who has the most power, and why, and how it is used, and what is going on.

But Phase Three has its weaknesses. Many white social historians think they are studying multiculturally when, in fact, they are merely studying protest movements monoculturally. All the protesters look more or less the same. Phase Three scholarship never asks "ordinary" people about their lives; never takes children, women, or servants as authorities; never listens to voices which the academic world has not yet respected.

Phase Three, then, like Phase Two, opens some doors and keeps others shut. Its main conceptual fault is that it keeps the powers of definition and evaluation in the hands of the present "authorities," within a single system of meaning and value defined monoculturally. We will never make most people's experience seem either real or valid if our teaching and research still rest on the kinds of credentialling and vertical appraisal derived from the experience of those who have had the most power. Just as Phase Two analyses of "Black achievement" rarely encompass one chief achievement of African-Americans, which is to have survived and endured with dignity, Phase Three tends to focus on visible political deficits without acknowledging any political dimension in focusing on "deficits" to begin with. The analysis of others' "issues" does not prepare Caucasian people to look at their own psyches, or to learn from "others."

I have noticed that many or most of us in the "white" academic world are more comfortable discussing issues of disempowerment than taking seriously those lives which do not center on, depend on, or resist "white"

male governance, and which embody alternative forms of power. As I have said, Phase Three attributes to whole groups deficit identities, while denying their cultural identities, and in doing so it maintains control for the dominant group. It sets up a dominant paradigm in the mind of the student and then allows the underdog to be seen only as challenging it. It says to students of color, "You can be a fighter," not "You are a maker of culture and of life." It says to "white" students, "You are high; others are low." Such monocultural teaching about racism may ironically increase arrogance or ignorance in "white" students. It may teach them to sympathize with, or even admire the struggles of people of color but it will not teach that "winners" have anything to learn from "losers," except perhaps how to fight. Its lenses are useless for clarifying my colleague's comment that she would not want to be white.

Phase Four, on the other hand, illuminates her comment. For Phase Four makes a crucial shift to a lateral, plural frame of reference beyond winning and losing. It produces courses in which we are all seen to be in it together, all having ethnic and racial identity, all having culture, all placed by birth in particular social and political circumstances, all with some power to say no, and yes, and "This I create"; all with voices to be heard, all damaged and all in need of healing, all real, very distinctively ourselves, potential makers of new theories and new understandings of life. When I say "all damaged," I am thinking of the fact that my slave-holding ancestors were damaged. They were not damaged in the same ways that their slaves were, but they were made cruel and sick by their roles. Phase Four, being a frame of mind that goes beyond monoculturalism to cultural pluralism, allows me to see this. It opens the doors that my friend opened for me, onto my own culture newly realized by me as a culture, and onto hers, formed on a different base of experience. Phase Four suggests multiple worlds, or in the words of the Pueblo Indian Gregory Cajete, it suggests Multiversal Realities, rather than a single Universe.

Phase Four reading lists in any discipline often contain multiple short works or kinds of material, including work by students, and provide multiple insights on any situation, in several media, with a de-emphasis on "issues" of disempowerment and a more unusual emphasis on cultural detail, and voices from daily life. Phase Four classes can be wondrous in their energy, interest, and healing power. Students feel co-ownership of them, and sometimes experience such courses as lifelines. It is true that competitiveness, anxiety, and vertical stereotyping from the conventional types of teaching carry over into the work of Phase Four classes, but teachers creating laterally expanded and culturally explicit syllabi usually try to redistribute power more evenly than usual in a classroom, and to weaken

privilege systems which interfere with listening to many voices and respecting testimony from many sources.

Whereas Phase Three emphasizes differences from an assumed but unexamined norm, and Phase Four recognizes distinctiveness without accepting any norm, Phase Four recognizes in experience the equivalent of what Gerard Manley Hopkins named as the "inscape" of created things—particular and vivid internal distinctness.

Some time ago I wrote a paper which lists 46 ways in which I daily experience having "white" skin privilege relative to my African-American colleagues in the same building.³ This is a Phase Four analysis. The paper rests on my sense of ethno-particularity, ethno-specificity, and ethno-peculiarity with regard to unearned advantage in my workplace. "White" skin privilege is invisible in the Phase Three monocultural focus on "others'" issues and deficits. I could see the cultural circumstance of having unearned over-advantage and its attendant cultural deformities only within the multicultural framework of Phase Four, in which my racial group is not assumed to embody a neutral or desirable norm.

Phase Four understandings take some blame out of the description of dominant groups; all people are seen as born into circumstances they did not ask for and systems they did not invent. The processes at work in Phase Four include listening, observing, making connections, respecting many kinds of life, power, and thought, including one's own, and imagining how to institutionalize the protection of diverse forms of life, including distinct forms of human community.

Phase Five is needed to help us to an as-yet-unthinkable reconciliation between our competitive, hierarchical propensities and our contingent and relational propensities. Phase Four education helps to develop and reward the capacity for being in relation to others; Phase Five will need to help us also to rethink organizational structures in complex worlds where distribution of resources, services, and basic supports requires balanced uses of vertical and lateral abilities.

For this reason, as I imagine Phase Five, my diagrammatic model of psychic and societal structures turns into a large, three-dimensional globe. The faulted pyramids, with their bedrock lateral functions underlying the vertical functions, become simply one element in the topology of each continent, in a world like our own in which mountain ranges are one of the forms of geography. Each continent, each group of cultures, has its ranges, its "peaks," its dynasties, but mountain climbing is understood to

3. McIntosh, Peggy (1988). "White Privilege and Male Privilege: A Personal Account of Coming to Understand Correspondence Through Work in Women's Studies." Working Paper #189, Wellesley, MA, Wellesley College Center for Research on Women.

be one particular human activity, not the only human activity. Sending expeditions to climb very high mountains requires preparation, equipment, freeze-dried food, support systems, base camps, porters, sponsorship, and people who can bow out of other life-sustaining activities or responsibilities. Certain maps can be drawn from high summits only. Many useful maps can never be drawn from summits at all. In any case, high summits do not support most forms of life. They are deoxygenated, and it is well known that people on too little oxygen do not make very wise decisions about the welfare of themselves or others.

It is the foothills, valleys, and alluvial plains which support life best, with rainfall, fertile soil, and concentrations of human knowledge about growing and harvesting. And at the edge of the water, as we can learn to farm the sea as well. For the last 40 years, we in the U.S. have, figuratively speaking, taught that mountain climbing is the worthiest activity, the mark of ambition and of success. To shift to metaphors of making and mending the fabrics of culture and environment seems to me to make more sense now. We can also usefully teach metaphors of journeying. Many of our students in the U.S. are free to travel, metaphorically speaking, to many sites in the topology, to experience many varieties of life, on many figurative continents. Some will stay in single locations throughout a lifetime. But we will continue to suffer if educators keep teaching that mountain climbing and peak experience are the best activities, and that the resources of the society are well spent operating base camps which help a few people or nations to stand briefly on summits and feel they have prevailed over life or each other.

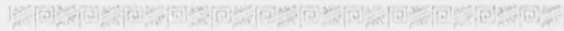
The metaphysical shift from a faulted pyramid to a globe in which peaks and valleys are parts of cultural topology is accompanied by a further conceptual shift. The multicultural globe is interior as well as exterior; the multicultural worlds are in us as well as around us. Early cultural conditioning trained each of us as children to shut off awareness of certain groups, voices, abilities, and inclinations, including the inclination to be with many kinds of children. Continents we might have known were closed off or subordinated within us. The domains of personality that remain can and do fill the conceptual space like colonizing powers. But a potential for pluralized understanding remains in us; the moves toward reflective consciousness come in part from almost-silenced continents within ourselves. Greater diversity of curriculum reflects not just the exterior multicultural world but the interior self which in early childhood was aware of, and attuned to, many varieties of experience.

Readers of my 1983 paper on phase theory will know that I matched the phases with the sensibilities of hypothetical first-year college students called Meg, Amy, Jo, and Jo's twin daughters, Maya and Angela, and their

younger sister Adrienne. I wished to indicate that what and how we teach in each of these frames of reference actually has life outcomes for students. This is true for the various ways we teach Ethnic Studies. I cannot guess about the effects on students of color of Phases One, Two, and Three, but I will sketch some portraits of the ways in which I have seen instruction in these phases affect the development of Anglo-European-American students, and then suggest the consonance between Maya's and Angela's lives and Phase Four curriculum. My focus here is on the various kinds of understanding which the "Little Women" are given with regard to Native American culture.

Meg, who is a casualty of a Phase One curriculum, is a white girl who tries very hard to be good. She wants to be "sugar and spice" and also to be kind. When she is growing up, her brother plays "Cowboys and Indians" every afternoon with his friends in the neighborhood. She watches shows on cowboys and Indians. She learns in elementary school that the "settlers" had to contend with many "dangers of the wilderness," which included Indians and wild animals. She learns in high school that the settlers had to protect their families from Indians, who took scalps. In four years of college, she reads one chapter on "The North American Indian," which cites 12 white male anthropologists, refers to nearly 300 tribes and hundreds of language groups, yet does not make Indians seem the slightest bit real to her. This is Phase One Ethnic Studies in which "white" people neither study people of color nor notice that they haven't. Meg has studied "white" anthropologists. During her years in college, Meg will never start a conversation with a student of color. The way they "band together" makes her nervous. She seeks her friends, for safety. Meg will marry young, feeling a need of protection from many perceived dangers. She will marry a "white" man who turns out later to be neither a settler nor a protector. Many years later, as a Continuing Education student, Meg will find herself in another college course, reading for the very first time the words of a Native American. She reads *Black Elk Speaks*, and she is in tears. The sacred hoop is broken. Meg is devastated to discover the wholeness of Indian worlds just at the same time that she learns of their near destruction.

Amy, the ambitious art student schooled in Phase Two, appraises Indian work casually, as well as competitively. She knows it is only "craft," not Art, but feels the need to find grounds for putting it down. She finds it repetitive, primitive, inexpressive and, of course, merely functional. Amy thinks some of the rugs and pots are handsome, and she is sure that she would recognize the work of a first-rate Indian artist, if only these people would put away their talk about broken treaties, and transcend their "cause." Amy cannot understand why they keep repeating old stories of their traditions, instead of joining what she thinks of as the cultural main-



stream. She feels no curiosity about Indians, but gives a silent cheer when she hears that Wilma Mankiller has become Principal Chief of the Cherokee Nation. "That's the way it should be done," she thinks. "Just go for it and don't let anything get in your way." The idea that Wilma Mankiller was chosen because of her consonance with, rather than her competition against, others in her nation does not occur to Amy, who has been deeply dyed in the tradition of "the individual versus society." Amy takes a passing interest in Curtis's photographs of Indians, for their strong and striking faces. She feels, however, that if these people were "really good," they would have prevailed. She cannot imagine a culture in which the aim is not to prevail. As a gallery owner in middle age, Amy is criticized for her failure to show works by artists of color. She says that she would show some if she could find a truly outstanding artist. Her mind is as open as the "Exceptions" curriculum of Phase Two can make it.

Jo, the older "white" woman who comes to college out of a failed marriage at the age of 40, is appalled by what she learns in her course on Gender, Race, and Class in American Society. She had never understood why the Indians disappeared; she had known nothing of the slaughter of the buffalo, which took away the Plains Indians' means of existence, the Trail of Tears which killed tens of thousands of Cherokees and deprived most of the Nation of its native habitat, or the outlawing of Indian languages, laws, and rituals. She sees in the silencing and crippling and betrayal of the Indians the same kinds of systemic oppression she has felt as a woman, silenced, dispossessed, beaten, and battered in a marriage which now feels to her like a broken treaty. She is outraged that the books in which "white" anthropologists speak about Indian demographics do not make Indians' sufferings come alive. She writes a history paper on the way in which "whites" have named as "great" Indians only those who met Europeans halfway, but she does not know what to say about correcting this, except that the American historians should recognize the fiercest fighters more honestly and make the betrayals by European-Americans clearer. Jo is distressed by this paper as she hands it in; something is missing, but she does not know what.

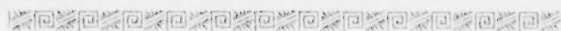
After the class ends, Jo starts a correspondence with an Indian woman in prison whose name she has found in an anthology of writing by North American Indians. As this correspondence goes on, she begins a support group for imprisoned Indian women, in order to raise money for their legal expenses and their families, and to provide them with reading and writing materials. Jo feels that she is at the edge of a vast territory about which she is wholly ignorant, and is angered to realize in retrospect that the book she read on United States Women's History in a Women's Studies course did not contain a single mention of Native American women. She

wonders whether she shouldn't have majored in Ethnic Studies rather than having to find out about Indians in this roundabout way. She can't seem to get people in her field, Women's Studies, interested in Native Americans. She persuades the Student Union Committee to show the film "Broken Treaty at Battle Mountain." She thinks of her work for Indians as being for them, but not for herself.

Maya and Angela, Jo's twin children, are attached both through schooling and through life outside of school to both their Anglo-American and their African-American cultural roots. Whereas the "white" feminists they meet often talk about inventing new forms beyond patriarchy, they think of their "black" culture as both prepatriarchal and nonpatriarchal, and assume that it is these cultural traditions which need to be reclaimed in order to make the world a saner place. They own a cassette of the television interview in which Bill Moyers asks Louise Erdrich how Indian values can survive in this world of individuality, competition, and technology. Erdrich asks how the world can possibly survive without Indian values, saying that it has come to the brink of ecological crisis without them. The twins also like Michael Dorris's account of the mailman who came to his door asking him how to run an all-Iroquois week for a group of Cub Scouts in the woods. Dorris laughs and says that the most important thing was to take along these boys' mothers, because Iroquois boys wouldn't possibly know how to get along in the woods without their mothers to teach them.

Maya and Angela are of course aware of Indian persecution, but they share Beth Brant's feeling that they are not victims; they are "organizers, freedom fighters, feminists, healers, and none of this is new, it has been true for centuries." They like their own laughter, their powers of spirit, their identities. They would not like to trade their identities for anyone else's. They feel affinities with Native Americans, with many other men and women of color, and with the few "white" feminist women and men who have made common cause with them. Their mother wants to talk about "Indian Issues" with the Cherokee friend whom they bring home for a meal. Maya and Angela have to explain why their friend did not make eye contact and did not respond warmly to this subject. They explain that her lack of eye contact is a mark of respect, and that her manner reflects Tsalagi cultural values of patience, respect for age, personal caution, listening and observing, making criticism indirectly, and keeping the emphasis on the whole group.

Maya and Angela see themselves as coming from different Nations than Indians, with heritages of different stories, but feel that they are similarly guided by spirits, and they have deep attachments to the "black" community. In their identification with darkness, they find nurturance. They do not *study* Indians so much as *derive strength from* them: Carol Lee



Sanchez, Joy Harjo, Beth Brant, Marilou Awiakta, Bea Medicine, Brenda Collins, Linda Hogan. They feel connected to their ancestors, to the invisible world, and to birds, trees, earth, and sky.

Maya and Angela write on Native American cultures in college term papers; Maya writes on Mother Earth and Grandmother Earth, describing the distinction between Mother Earth, who brings forth trees and corn, and Grandmother Earth, who appears in some Indian cosmologies as the growing principle itself. She contrasts Plato's view of the defects of the accidental or merely actual as against the pureness of pure Form, with the Indian view that Mother Earth's products are not defective reductions of any purer principle. Angela, in a Phase Four Education course, writes a primer for grade school children, explaining that the Indians were the settlers, and illustrating elements of the wholeness and integrity of their lives before the European invaders arrived. It is no surprise when several years after their leaving college, these women are adopted into one of the clans of the Cherokee Nation, and continue various forms of teaching and learning on the Cherokee theme that we are all part of the human circle.

Adrienne, their younger sister, is trying to help work on the curriculum toward survival. She dreams of balance between the creatures of the earth and their habitats, and she dreams of balance among relations and individuals so that all may survive with dignity. She is rather abstracted and pre-occupied and is working toward metaphors for the new texts which might sustain us.

Maya, Angela, and Adrienne have refused to accept the projections onto them of deficit identity by the dominant culture. Though my description of them may sound simple and even halcyon, they are doing heroic work in refusing monocultural messages about what they are. Their affirmation of their wholeness and their will to connect rather than sever themselves from others is a hard-won sanity which could cost them very heavily. They may be seen as unnatural, neurotic, unambitious, devious, secretive, out of touch with the "realities" of modern civilization, non-professional, unable to "progress." They may be seen as enemies of the government and vilified both subtly and obviously by those who have the most cultural power. Mending the sacred hoop is dangerous political work, but it is work toward survival. Ethnic Studies and Women's Studies can strengthen their hand if taught not only with a focus on aspiration (Phase Two) or understanding of systemic oppressions (Phase Three), but also with respect for and reinforcement for their personal and cultural integrity. When Women's Studies makes common cause with Ethnic Studies to put human dignity and integrity at the center, then both will be doing their most dangerous and healing work.

It is significant that Meg, Amy, and Jo never receive a version of curriculum that goes much beyond the boundaries of the United States. Maya and Angela, on the other hand, have been supported to think beyond national boundaries, recognizing people everywhere, and seeing the earth and the sky as more basic organizers of human life than local governments. They have cross-cultural curiosity and commitment, trusting their own daily experience to lead to questions about larger world patterns. It is as though they have mentally signed a treaty of peace with others across national boundaries, regardless of what national leaders allow or want. They think of people in cultures other than their own as having cultural complexity and integrity, and as being unknown to them, but potentially in conversation with them. They feel a strong need to find common bonds and make some common policy amidst the diversities. Differences in governing bodies and strategies are not to them any indicator of final separateness; instead, they feel they belong in contingent affiliation with life everywhere.

To citizens like this, we could entrust policy-making. Our choices about education will determine whether we will have such citizens.

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Growing Stories

by Gene-Tey Shin

Gene-Tey Shin grew up attending public schools in the Chicago area, but began his teaching career at Casady School in Oklahoma City, where he taught English in the upper school and coached wrestling, soccer, and judo. He sponsored a student-run environmental club that initiated the school's first recycling program and a student-run multicultural club that established an annual Multicultural Festival. After attending the Seeking Educational Equity and Diversity Project on Inclusive Curriculum (S.E.E.D.) Leader's Seminar in 1993, he administered year-long faculty-centered, faculty development programs until he left in 1996 to pursue graduate degrees in English Education at the University of Virginia.

I remember the first day my mother drove me to Montessori school. I turned from the door after walking the whole concrete way from the car where she stood, watching. I looked back. She waved to me, smiling, and said, "Learn something!" in a happy, vibrant voice. Terrified, I realized that she was going away, and I was going to go through that door alone. The rest of that time has faded, but my mother's parting became a ritual that daily sent me into the world of Education. "Learn something."

Never "Get good grades," or "Make me proud," or even "Do a good job." She always left me with that cheerful, determined reminder and wish.

"Learn something."

* * *

It is very hard to write about multicultural education, about what it means to include other voices, other visions in the teaching of our children and our own learning. I cannot restrict my thoughts about how and why to include other voices to the structure of the traditional essay, because the traditional essay cannot hear those voices, does not speak with their tongues.

"Learn something," my mother says, and so I do. Leaving the car and the warm embrace of her voice, of her hopes, to face the demands of the public school system is the transition of half a step to a very particular frame of mind. Even though there are many things about school that I love, and there are many teachers whom I adore, I never forget that somehow this is not a place where I belong. And so while there are many

things that I remember with fondness, it is not fondness which drives the need for change, and it is the need for change that I want to explore.

I cannot recall a time when I am not being given a model to follow, some example to emulate, some huge, inhuman person to look up to and admire: Columbus, the Pilgrims, Thomas Jefferson, George Washington, Abraham Lincoln, Jesus, Benjamin Franklin, Lewis and Clark, Andrew Jackson, Paul Revere, Thomas Paine, Theodore Roosevelt, Shakespeare, Homer, Milton, Hawthorne, Poe, Emerson, Melville, Joan of Arc, Dickens, Hemingway, Avogadro.

I love the Pledge of Allegiance. My heart pounds every time I give it. What a great thing. What a wonderful thing, to live in this country!

In sixteen years of formal schooling, I never had an Asian American teacher. In sixteen years of formal schooling, I never read a book by, about, or containing an Asian American. Can you imagine that? For yourself, I mean? Not having one teacher who looks like you, not reading one book which reflects your embodied experience or the world view your father and mother taught you from before you could crawl?

"Learn something!" and so I do.

I learn to see Homer, Shakespeare, and Dickens as authors whose works contain the universal truths of humanity. It means hard work every day, struggling with texts that are utterly opaque, but I do not question this opacity because every other kid says the same thing. "Who actually reads this stuff?" we ask instead, full of the disdain of the desperately ignorant. But the test depends on it, so we study. I study. And I read, and I write papers, trying to come up with the right combination of words which will elicit the magical appearance of that blessed A on my paper. Only it doesn't come.

Of course, I think, no one gets this; I'll just have to try harder. So I write and I study and I read and I think, until I become expert at seeing myself as the character. That is the only way, you see, that I can develop any understanding of him at all. And it is what I have always loved about reading all my life. I love to be Batman, John Carter, Conan, D'Artagnan, the Count of Monte Christo, Bilbo, Thor, and Hercules. I want to be them all. I want to wear a sword and fly through space, rescue maidens, and battle evil wherever it can be found.

The Green Hornet. Now there is a cool show; Kato is the best. He is so fast, but there is something else about him . . . I can't put my finger on it, but he is . . . hypnotic. Then they take the show off the air and I can't watch him any more, but there are always a hundred, a thousand other heroes to take his place, so I am happy.

That is the secret to my success in English. I can read because I always loved reading, always loved where it could take me, and the more I lose

myself in a character as I read, the better grades I get on my papers. Besides, I have a great vocabulary; everybody always said so. "It's all that reading he does," they said. And so I don't just read the *Iliad* and the *Odyssey*, I am Achilles, I am Odysseus. These stories are about me and they tell the truth about what athletic competition is really about. Yes, here is truth I could know, I do know, and as I look in the bathroom mirror at home, I find myself unable to recognize the boy who looks out at me. He is so . . . Why can't I . . . I wish I had blonde hair and blue eyes and sharp, narrow cheeks. I wish I were good-looking.

You know, no matter how hard I work or how well I do in English, I never feel smart. How could I be smart when I do so badly in math and science and history and foreign languages; they are the worst. "What do you mean think in Spanish? How can I think in Spanish? It's hard enough to think in English." I get used to seeing C's on my report cards. Even a D now and then. No. I'm not smart. But at least I get English. I really love those authors. I really do.

Did I say that I never forgot that school was a place where I didn't belong? Well, I guess I did.

Belong, that is.

I mean forget.

Didn't I?

* * *

My father was never my hero.

He didn't ride a horse, wear a cowboy hat, or shoot bad guys.

He didn't watch a mugger kill his parents, wear a cape, or terrorize crooks at night.

He didn't wear tuxedos or have a license to kill.

He didn't invent bifocals or chop down cherry trees.

He has never written a sonnet, a novel, a play, or metaphysical poetry.

My father is not a puritan, a colonist, a settler, a slaveholder, a priest, a farmer, a statesman, a policeman, a general, a boxer, or the President of the United States.

My father was always too busy to be my hero. Sixteen hour days with my mother kept the business going and paid gas bills, electric bills, grocery bills, hospital bills, book bills, and taxes, taxes, taxes.

My father is short and has slanted eyes. When he was a boy the Japanese occupied Korea, made Japanese the official language, and forced all children to learn it. So my father is trilingual but his English is still broken. Even today when we talk, I break my English, too, so we can understand each other.

My father taught me that Judo is the Gentle Way, but it is also a painful, frustrating search for perfection that takes a life to travel. It never helped against the three who beat me in the schoolyard, calling me chink, nip, gook, and slant. It didn't make me popular. It didn't get me the girl.

In fact, nothing Koreans ever did was important. What did they do to build this country? They just worked in their little shops all day. They didn't fight their own war. MacArthur did that. They didn't even star in the TV show.

How could my father be my hero? We didn't speak the same language, love the same art, or learn the same history. How could we? He was too busy working so I could be free.

So I could be an American.

* * *

I loved comic books as a kid. I still have hundreds of them, stored alphabetically in two large boxes in my closet, waiting for the next time I feel the urge to relive the days I spent poring over them, totally absorbed in the endless battles between Good and Evil. My father came in one day—I must have been sixteen—and I could feel his anxiety over the money I was spending on something he considered a useless waste, so I was surprised when he asked me, "Why you spend so much time on these comics, eh?"

Telling him simply that I loved reading them was no use, that they took me places I couldn't go otherwise, that when I read them the world, for a time, made a simple, clear sense I found beautiful and stirring, that quickened my heart and made me smile. None of that would have made any sense to him, so I spoke instead of the investment these books represented. Pulling out one of my favorites from a series about mutants, people whose physical and mental abnormalities gave them great powers to fight evil while struggling with the loneliness in their souls at being outcasts, shunned and feared by the very society they risked their lives to protect, I said, "Look, this one cost seventy-five cents when I bought it; now it's worth almost three dollars!" He was very receptive to this. "Really?" he asked. Seizing the moment, I showed him several more that had appreciated similarly.

I held this instant of connection carefully, this sense of closeness with my father which had become so rare. We didn't enjoy the same things; he was as married to his business as he was to my mother, and I detested the Store and the drudgery it represented to me, an endless, gray and gritty process of moving boxes and dealing with moron customers who were all slightly crazy. A continual tension between us grew out of his desire for me to come in and work at the Store and my own intense dread of the



moment he would ask me or order me; not just because he asked me to, but because he wanted me to want to be a part of something he built up for my brothers and me, but me especially because I am his oldest son. To have this tension ease, even for a moment, was to relax a breath I had held for so long that I forgot I was holding it at all.

Excited and hopeful, I went from talking about the financial investment my comics could represent to the qualities I loved most about the art and the stories, how the layouts had changed radically, breaking away from straightforward sequences of six or eight self-contained panels per page to wildly organized, freely developing explosions of action, characters leaping out of their little boxes to extend across entire pages. Plot had enjoyed a similar liberation, with romantic relationships developing across previously uncrossable lines, and even character development had matured to the point that hugely important figures, central to major lines, were being killed, bringing an element of tragedy to the stories they had never had before. But the moment faded; my father was not interested in these types of details, and he went back to his room to finish getting ready for work.

Comics were not the first stories I loved. Reading the Greek myths as a child in my grandparents' house, I was enthralled by Theseus, Icarus and Daedalus, Jason and the Golden Fleece, Arachne and her pride, Pandora and the box that could not be closed again, and Hercules, of course. My favorite characters were the gods themselves. I couldn't get enough of Athene, Poseidon, Apollo, Hera, Hephaistos, and especially Zeus. From these characters with their fantastic adventures and superhuman powers, it was only a short step to comics, and as silly as it may sound, as silly as it sounds to me now, comics were not simply entertainment to me; they were a source of wisdom and virtue as profound and stirring as any story from ancient Greece.

I remember one in particular, a special double-sized issue of Superman where he had to go to a planet that revolved around a red sun which (everyone knows, being of the same type as the one that warmed his native Krypton) would rob him of the powers he gains from living on Earth, in the light of our yellow sun. There the Man of Steel would have to face their champion, a huge, fearsome warrior, greatest of a warrior race, with the outcome of the battle deciding the fate of the planet Earth. Fortunately, being the challenged race, humans could choose the contest; we selected boxing (how, I don't recall).

To prepare, Superman had to train under the greatest boxer of all time, Muhammad Ali. I can still picture the scene where Superman is walking down the street of a big-city ghetto, resplendent in his brilliant blue tights and flowing red cape, a shining figure in a neighborhood darkened by



poverty and filth. He stood out for another reason, too. Perhaps for the first and only time in the thousands of comics I have read, everyone on the page was anything but White, except for Superman, and it was for this as much as for his clothes that he was noticed. Two Black men watched him as he walked by, and one remarked on how Superman was lucky to be the Man of Steel, being White in their neighborhood. His friend admonished him and said that, among all the White men he knew, Superman was the only one who was "cool" because, despite his ability to see through walls, he was blind in a very important way: "There's one cat who's blind my way—colorblind."

Of course, Superman, with Ali's help, went on to win the day and the Earth went on uninvaded, and everything went on as before, and that line has stayed with me through the years, not only because of the comic book, but because being colorblind was an extremely important facet of my life. I remember my mother teaching me that color was incidental to who I was, that the real worth of a person was inside, where everything that mattered was kept: his thoughts, his feelings, his character. Color is only skin deep, after all. From this I inferred that to be colorblind was the way to really see a person, and this made enormous sense to me because I knew many people who used horrible words, kids who beat me up on a fairly regular basis. There were three boys in particular who made harassing me in the playground a daily event. One winter day, they caught me on the way home at the very edge of the schoolyard and beat me until I couldn't stand. Then they kicked me for a while as I lay in the snow, calling me names which made no sense: "Fucking chink." "Goddamn nip." "Jap." When they were finished, they walked away, laughing, and I cried for a while. When I looked up, I saw that a crowd of kids had gathered, had watched the whole time, and had done nothing. They continued to do nothing as I got up and walked home. This was how I knew racism, and naturally I wanted nothing to do with it, so being colorblind became my firmly established view of the world and of everyone around me.

This fit in perfectly with school, of course, facilitating the idea that we were getting the best possible education, that the people we were studying—Lincoln, Washington, Franklin, Dickens, Hawthorne, Shakespeare, Avogadro, Planck, and Euclid—all of these men through their brilliance, courage, and heroism exemplified the best of human knowledge and experience. To bring up race in regard to these men was simply unthinkable. It would be in the worst possible taste to focus on something so superficial and petty and obscure what men such as these could teach us. Truly, race and color were utterly irrelevant concerns. I certainly never thought about it, being colorblind.

And then I called Kevin a "nigger."



It was during wrestling practice, and Kevin was one of only two Black kids on the team. He wasn't very good, and I used to ride him really hard, shouting at him to work harder, scorning him when he lost. By this time, I was one of the major powers on the team, and I felt it was my responsibility to push everyone to do his best. I remember now, though, that I was always harder on Kevin than I was on the others, always angry with him and ready to be disgusted with his failure. I poured all this out in my voice as I helped him work harder. "GET UP! You're holding us all back! C'mon, you . . ." and I would trail off, my eloquence exhausted.

One day our positions were reversed. Having one of those days all athletes know when nothing works and the world is an awkward, disjointed place, all my reactions were totally off, and I couldn't hit a single move. Guys I normally tied in knots were holding me down as though I were a baby, or, as I thought at the time, a girl. And Kevin was ecstatic. Using precisely the words I had always used, he lashed me, taking every chance to return what I had given him for weeks. Finally, my mind broke open and I turned to him in rage and hate, knowing that something horrible was coming up out of my mouth, out of my eyes, out of a place deep below my belly, and I couldn't stop, couldn't hold back but could only vomit up at him with every drop of red anger in my body, "SHUT UP, YOU NIGGER!"

And even now, more than fifteen years later, my shout pounds at the walls of my skull, a hammering wave of shame and guilt, throwing me off balance and I sit dizzily, trying to blink away my sorrow.

My coach grabbed me and threw me out of the room, shouting that he didn't care how good I was, if I ever said anything like that again, I was off the team. I could only nod, horrified by what I'd said, agreeing with him even as I wanted to die right there.

But I didn't die. And I didn't die when I apologized to Kevin as fast and as strongly as I could. He just brushed it off and, gratefully, I let him, and I buried that incident quickly and deeply.

I was the teacher. They were the students. I was there to teach; they were there to learn. I planned my strategy in my first year of teaching with this definition of my relationship to my students and by thinking about my favorite teachers from high school and college. These were teachers who listened to me, and in doing so, encouraged me to develop in ways no others had. In their classrooms, I developed confidence in my ideas and began to see the world in a larger way by making connections with great works: *The Scarlet Letter*, *The Crucible*, Homer and Descartes. This was



Learning. They embodied what a great teacher was, and I wanted to be the perfect amalgamation of everything I saw in them.

I wanted to give my students the opportunity to develop for themselves everything I valued in myself: independence, thoughtfulness, intellectual curiosity, and passion. I would develop these qualities in my students the way my teachers had, through strong, energetic discussion, even argument. I never felt more involved and important than in the middle of good, deep debate. I wanted to wake my students up, get them talking, get them to defend their ideas and, in so doing, develop them fully and clearly. In this way, I planned to follow as best I could the adage: "We don't teach you what to think. We teach you how to think." It didn't occur to me then to wonder at the fact that this was something my favorite teachers never said or the absurd paradox it presented.

I assigned a list of vocabulary words, requiring the students to build their own definitions based on how they were used in the reading. They failed the quiz miserably. To "teach them a lesson," I scolded them for their wretched performance and warned them that study habits like these would never get them into college. Two girls started crying, and I was a little worried I had gone too far, but I thought that, finally, I was getting their attention.

In the first week, a boy half my size looked up at me as he left class and said, "You have to learn how we do things around here. We got a teacher fired we didn't like."

I didn't know what to say.

* * *

"Do you consider yourself a person of color?"

"No!" I declare, shocked at the sudden question in the middle of the morning. I have given some thought to the phrase, but it seems so unwieldy to me, divisive. But, come to think of it, it never occurred to me to apply the term to myself. I have my hands full just trying to figure out what a good teacher is; I don't have time for this kind of thing.

And teaching is such a mystery.

I don't argue so much with my kids, now. In fact, it seems that the less I argue with them, the less they go crazy. I guess I must have learned something over the past couple of years. Grammar is boring no matter what I do. And what does it take to make poetry interesting anyway? We're reading the best, everything that everybody gets. Of course, I didn't like it much either when I was in high school. And grading! I hate grading papers. I write all those comments and all the kids do is look at the grade; sometimes I feel like I'm drowning, only there's no water,

it's like
I'm drowning in the air.

"What am I doing here? What is the point of multicultural conferences anyway? I just don't see the use of going into all this. Why does she have to talk about all that Asian-American stuff like that? I never thought of myself that way. I never thought of myself as effeminate or invisible and never as a victim. Sure I was called names as a kid, but who wasn't? But, but, but . . ."

Thoughts run through my head on bare, bleeding feet, until red anger forces my jaws open, and I challenge what the woman in the front of the room is saying. My words are incoherent and thoughtless, full of too much rage for memory to hold. Maybe it's because she's Japanese American; maybe Korean experience is different. All I know is that what she has to say strikes me as so much whining that I can no more identify with than . . . than what?

Now this man makes sense, and it's amazing how much we have in common. He grew up in a Chicago suburb not five miles from me. We knew the same places, ate the same food. Sure he's Japanese American, but as I listen to a poem he has written about dating, I hear thoughts I have had in my own head come out of his mouth: "What will happen if I ask her out? Will she like me? What will her friends say?" But the last one catches me completely by surprise. "Why don't I ever want to go out with any Asian girls?"

And I remember.

In high school, every time I saw one of those Korean calendars, with a Korean model on it, how strange she always looked to me. Was she supposed to be beautiful? In college, as a man, those discussions about women which men have, talking about women, and saying that I didn't find Asian women attractive. In fact, I thought them rather plain. And it strikes me now that I was never talking about their faces, the faces of these women.

I was talking about my own.

I am an Asian American. But why couldn't I hear this the other day? Why couldn't I hear this from . . . ? Ah. Her.

"And all this business of you changing your name from Gene to Gene-Tey," my colleague said to me. "By focusing on your Asian half, denying your White heritage, you have obscured everything in you I can identify with!"

How can he say this? He's
a teacher
What do I say? I'm
a teacher

Why can't we learn together?

I haven't changed my name
I've just decided that I'm sick
of hiding it
hiding from it
pretending it doesn't exist
that the love my father
and my mother shared
isn't complicated
doesn't cross a boundary
a line visible
in my face.

I'm just so tired of being blind.

In my last two years of teaching, I offer a senior elective, American Identity, a multicultural literature course which examines works in the context of dealing with the question: "What is an American identity?" It is a demanding course; we read four novels, several short stories, articles, and poems in roughly twelve weeks. In addition, there are at least two compositions a week. Aside from this, the subject of the course itself is most challenging in that it requires students to deal with extremely difficult questions concerning race and gender and how these influence the development of identity. While I conform to the traditional practice of compiling a reading list beforehand, it is the most culturally and racially diverse range of American authors I can compile.

About halfway through the novel, *Ceremony*, we watch *Winds of Change: A Matter of Choice*. This video documents the dilemma many Native Americans face in having to choose between reservation life and city life, of how they endure and integrate profound changes in their most basic definitions of identity and world view. Even something as simple as having a grocery store on the reservation has dramatic repercussions in the very conception of family, of how the tribe members relate to and depend on each other. Off the reservation, the change is seemingly more superficial but is no less severe. Living in the city, leaving tribal life behind,

leaving behind language and ancient definitions of mother-child relationships, people go from being Hopi, Navajo, Lakota, or Cherokee and become Indians. With no way to maintain the identity unique to one's individual tribe, Indians attempt to retain some sense of identity through intertribal gatherings, multi-tribal powwows, competitive dances, and festivals.

Afterwards Rikki, one of the White students says, "You know, I watch this and I get so jealous; I don't feel I really have a culture."

As I watch the video, I can't help but be struck by the depth of the differences I see in dress, in speech, in relationships, in ways of being. On the reservation, English is a rich, brown language, spoken with the rhythms and music of Hopi life. "Ceremony is the center of life," one man says. This life mixes T-shirts and football, computers and a modern high school, with an ancient twenty-one day birthing ceremony held in a room lit by incandescent light bulbs. It is strange to me, this cultural combining, even as I recall my own family dinners, where we ate Kalbi and kimchee, drank coke and poricha, stuffed ourselves with chopchae, bulgogi, and yaki mandu, all the while watching the Bears play football on TV.

I am more familiar with the images presented in the second half of the documentary, the big competitive powwows, the fantastic dress with feathers and bells, buckskins and face paints. These are the Indians I know, the ones I grew up with on television and in the movies. But as I compare them with those who live on the reservation, trying to maintain the Hopi way of life, there is a palpable and dangerous sense of loss. It is not my place to judge which of these lives is more valid, more genuine, to decide which is more truly "Indian." Yet I feel the loss of language, of connection, of a way of life. Of a matriarchal society where the woman is sole owner of the children, the house, all the property of the family. Of a conscious understanding between culture and identity, between the substance of ceremony and the substance of self. Of the richness of words spoken with a distinct flavor, words like family, daughter, Hopi, and identity. All of this is lost, replaced by what I have always known as Indian but now I see as only gaudy costumes; pathetic, fragmentary speeches parroted by children who have no comprehension or attachment to what they are saying; and a son whose parents quietly, but desperately, admonish to "marry Indian," but who admits he finds White girls far more beautiful.

All this, and then Rikki says, "I watch this, and I get so jealous. I don't feel I really have a culture." And she is not alone in her response. Many others agree with her, talking about how they feel their lives are basically empty of any cultural richness. There are no rituals, no ceremonies like this which define their lives. What do they have? Fast food and TV.

Reading further, we begin to find that Silko's *Ceremony* speaks to us and gives us ways to speak to one another that we sorely need. As we read Tayo's story and we share our own stories about what we do and what we have come to accept as "natural" parts of the high school experience, we begin to see that our lives are rich with ceremonies. What's more, we see that we have not just received them, but that we create them as we go along; they are constantly changing, just as Betonie said. Our ceremonies grow out of who we are so that the life of identities and ceremonies is a continuously dynamic, cyclical event. So we decide to continue to tell our stories, and what's more, we decide to make them as much a part of the course as the books we read. It is an idea I had originally planned on as basic to the concept of the course but had been forced to drop by administrative pressure. Now I see that not only was it a good idea but that it was vital to make just such a change. They need to know, I need to know, that our stories are a part of who we are, not just as individuals outside of the school, but in our lives as students and teachers inside the school as well. This need strikes me as so powerful that I make the writing of personal stories part of every class I teach. We write about our families, our histories, meals which represented friendship, the first time we realized we had racial identities, what it means to be a person, and suddenly English is not an imposition on life; it is life.

* * *

During the last couple of days prior to the final exam, we return to the central question of the course, "What is an American identity?" to see if an answer can be formulated which is applicable to all the works we have read. We find that the works were too diverse to say that there is a single American identity, but that they all illustrate the struggle to define one's self, and they all conclude with a strong sense of being only part of an ongoing process which was much larger than the individual; the struggle for self definition never really ends, and it is influenced by all aspects of one's life. "But how is that different from just trying to be a person?" Rob asks.

A few days after the final, Rob comes to me and explains that when he first came into the course he had two definite thoughts: first, he really wanted definitive answers to questions concerning race, gender, and American identity; second, because of his own experience growing up in an Iranian household and a predominantly white independent school simultaneously, he believed he could speak with authority on books such as *Ceremony*, even though they dealt with cultural experiences different from his own. Instead, he found that the course was not providing him with simple answers, and he was as much at a loss over the novels as any-

one in the class. He described how he would come into the class with headaches and would leave confused. The harder he struggled, the worse it got.

Then, he says, it finally hit him that he was experiencing exactly what we had been reading and discussing. His own struggle to find "The Answers" was exactly what was causing him so much difficulty because he was not taking the time to examine his own assumptions about race, about gender, about his own questions. This realization was so amazing, he said, that he couldn't get to sleep that night; it was astounding and frightening that literature could so closely mirror his own experience. This had never happened to him before.

But that isn't all. He also lets me know how the course has shed some light on his own personal debate about being Iranian American; he hasn't arrived at an answer, but now he is able to deal more clearly with the question of labels and how they can both confuse and clarify an issue. Realizing that he had come into the course seeking "The Answers" allowed him to change his focus; the frustrating scramble for answers became the satisfaction of clarifying questions.

I remember the first day my mother drove me to Montessori school. I turn from the door after walking the whole concrete way from the car where she stands, watching. I look back. She waves to me, smiling, and says, "Learn something!" in a happy, vibrant voice. Terrified, I realize that she is going away, and I am going to go through that door alone.

But she isn't going away, and I have never really been alone. I carry the stories of my teachers, my students, my friends, my family, my father and mother with me all along. I have the stories of many cultures in my blood, growing out of me with my hair. I carry them in my brain, in my belly, in my bones, and in the pores of my skin. They are in the shape of my eyes and in the smiles of my sons. They are in my partner's kindness and the warmth of her song.

"Learn something!"

Sounds like good advice.

Curriculum as Window and Mirror

by Emily Style

Emily Style has been a classroom teacher since 1970. Her undergraduate degree is from Calvin College in Michigan, where she was raised, and her Masters degree is from New York University. She has taught in New Jersey in private school, urban public school, and suburban public school. Most recently, she taught English for ten years at Madison High School, and also served as the first Diversity Coordinator of that district. She is now an adjunct instructor for Cornell and NYU.

In 1981, as a Teacher Corps Associate at the University of Wisconsin, Style published a manual for classroom and curriculum change entitled "Multicultural Education and Me: The Philosophy and the Process, Putting Product in its Place." Her essay "Curriculum as Window and Mirror," first published in 1988, is part of the framework used by the State of Minnesota to promote a more inclusive curriculum.

Since its beginning in 1987, Emily Style has co-directed the National S.E.E.D. (Seeking Educational Equity and Diversity) Project on Inclusive Curriculum with Dr. Peggy McIntosh of the Wellesley College Center for Research on Women. In this grant-funded program, now entering its thirteenth year, Style and McIntosh direct a summer Leaders' Workshop and coordinate the efforts of teachers and community leaders who conduct year-long faculty/community development seminars for their colleagues.

Consider how the curriculum functions, insisting with its disciplined structure that there are ways (plural) of seeing. Basic to a liberal arts education is the understanding that there is more than one way to see the world; hence, a balanced program insists that the student enter into the patterning of various disciplines, looking at reality through various "window" frames.

Years ago a Peanuts cartoon illustrated this vividly for me. Schultz's dog Snoopy was pictured sitting at his typewriter, writing the cultural truth "Beauty is only skin deep." When the dog looked in the mirror however, it made more sense (to the dog) to write "Beauty is only fur-deep."

In the following day's comic strip, the bird Woodstock had apparently made a protest; Snoopy responded by shifting the definition to "feather-deep." Woodstock, too, had looked in the mirror and insisted on naming truth in a way that made the most sense to him.



Perhaps the only truth that remains, after such an exchange, is that "Beauty is," still no small truth to expound upon.

For me, the beauty of the classroom gathering lies in its possibilities for seeing new varieties of Beauty. This multiplicity, in turn, enables both students and teachers to be engaged in conversation about an evolving definition of the beautiful. Such dialogue requires the practice of *both/and* thinking as participants acknowledge the varied experiences of reality which frame individual human perspective.

In considering how the curriculum functions, it is essential to note the connection between eyesight and insight. As the Peanuts cartoon illustrates, no student acquires knowledge in the abstract; learning is always personal. Furthermore, learning never takes place in a vacuum; it is always contextual.

This brief paper will explore the need for curriculum to function both as window and as mirror, in order to reflect and reveal most accurately both a multicultural world and the student herself or himself. If the student is understood as occupying a dwelling of self, education needs to enable the student to look through window frames in order to see the realities of others and into mirrors in order to see her/his own reality reflected. Knowledge of both types of framing is basic to a balanced education which is committed to affirming the essential dialectic between the self and the world. In other words, education engages us in "the great conversation" between various frames of reference.

Theologian Nelle Morton, who taught for years at Drew University in Madison, New Jersey, has made a significant contribution to balancing the Western educational emphasis on the importance of the Word, the logos of communication. She suggests that the opening lines to the gospel of John, "In the beginning was the Word," are often understood as the whole truth—when, in fact, they probably more accurately render only half the picture. She illustrates the other half of the dialectic when she insists, "In the beginning is the Hearing."

At this point, I would link hearing and seeing to emphasize a further aspect of shared framing. The delightful truth is that sometimes when we hear another out, glancing through the window of their humanity, we can see our own image reflected in the glass of their window. The window becomes a mirror! And it is the shared humanity of our conversation that most impresses us even as we attend to our different frames of reference.

In her commitment to inclusive seeing, Eudora Welty wrote,

The frame through which I viewed the world changed too,
with time. Greater than scene, I came to see, is situation.
Greater than situation is implication. Greater than all of these



is a single, entire human being who will never be confined in any frame.

In acknowledging the fluidity of framing, however, it is essential that dialogue about differences not get lost. Sidney Jourard, in his commitment to education as dialogue, once put it this way:

Another person's words are the windows to his or her world, through which I see what it is like to be that person. When another speaks to me in truth, he or she becomes a transparent self, and releases in me an imaginative experience of his or her existence. If he or she cannot speak, if I do not listen, or if I cannot understand then we must remain suspicious strangers to one another, uncognizant of our authentic similarities and differences.

Jourard's statement makes obvious that another person's words will not function as window if no one hears them or if, for some reason, the words are not even voiced—which is exactly the case in the following narrative poem by New Jersey poet Lew Gardner.¹

My mother's uncle had a horse.
The best time of a deadly relatives' Sunday
was to walk with him to the stable
and watch him feed the quiet animal,
to give it sugar from my own hand and jump back away
from the big warm tongue,
to smell the hay and manure, to see
the white horse in the next stall,
with tail and mane like yellow silk.
If my mother and I ran into him
as he and the horse were making their rounds,
buying up the wonderful junk
they heaped and hauled in the wagon,
he'd lift me up to the seat
and let me hold the reins and yell "Giddy-up!"
In the spring of 4th grade,
one afternoon of silent division
we heard a clanking and looked outside.
My great-uncle! I could tell them all
how I had held those reins!
But everyone laughed at the hunched old man,

1. "My Great-Uncle's Horse." Copyright 1973, used with permission.

the obsolete wagon and horse,
the silly, clattering junk.
I did not tell them.

While everyone in that fourth grade classroom looks out the same window, they do not all see the same old man. For all but one, their knowledge is "detached" and "objective." And all but one of them suffer (unaware) from the limitation of their detachment. The poem's narrator, on the other hand, is aware of his suffering as he acquires another view of the old man to whom he is intimately connected. Prior to the classroom window experience, the narrator's view had been purely provincial. Now he is forcefully educated during "one afternoon of silent division" to see more than he has before. He sees his great-uncle reduced to being a mere "Other" in the eyes of the others.

But there are more observations to be gleaned from this poetic incident. The child's (understandable) silence means that the others in the classroom remain trapped in their limited, "objective" view of the old man. His otherness, his alien nature, is all they can see. This is a particular shame in the light of the insight of the painter Van Gogh who once asked in a letter to his sister-in-law,

Could it not be that by loving a thing,
one sees it better and more truly
than by not loving it?

Recent scholarship (including Howard Gardner's *Frames of Mind*, Edward De Bono's *Six Thinking Hats*, and Belenky et al's *Women's Ways of Knowing*) distinguishes various kinds of knowing. Credit is due to Harvard scholar Carol Gilligan who pioneered attention to the gendered dimension of different ways of seeing in her 1982 book *In a Different Voice*.

Scholar Peter Elbow has also done important work in naming how the dominance of the "doubting game" in the Western educational tradition obscures the equal, but different, benefits of taking an empathic approach to something or someone which is seen initially as Other, alien to one's own experience and frame of reference.

In *Women's Ways of Knowing* and other feminist scholarship, the terms "connected-knowing" and "detached-knowing" are used to clarify the differences between kinds of knowing which have frequently been aligned with traditional gender socialization. Females have been taught the importance of feeling with another in the "care perspective," while males have been taught the importance of thinking critically (against) another in order to protect their own "right(s) perspective."

Recent scholarship not only increasingly delineates between kinds of knowing, however. It also returns again and again to the basic need for the

whole spectrum of thinking/feeling competencies to be taught to all students, regardless of gender and other cultural variables.

To return to the central metaphor of this paper, the need for curriculum to function both as window and as mirror, we need to acknowledge that this perspective is in line with the ancient liberal arts tradition which pursues multiple perspectives (in insisting on a variety of disciplinary paradigms). Intrinsic to this classical perspective is the actuality and validity of differences.

Traditionally, American education has been more comfortable focusing on similarities. Despite our democratic rhetoric, differences have made us uncomfortable. In fact, there are still American educators who pride themselves on being "colorblind," thinking that ignoring "accidental" differences of race or gender or region or class creates the best classroom climate. Promoting such partial seeing is highly problematic for the creation of curriculum which will serve all students adequately. Perhaps noting the wording of the traditional Golden Rule will clarify the importance of building both windows and mirrors into the educational process. To "do unto others as you would have them do unto you" takes one's own sensibilities and projects them through the window onto the other. Granted, at times when similarities abound, this Rule can lead to ethical decision-making of the highest order. Its strength comes from the knowledge of one's own humanity which we can liken to studying oneself closely in a mirror.

I would suggest, however, that there are times when to "do unto others as they would have you do unto them" is the more appropriate ethical guideline, one which frames a window into the humanity of another whose preference might be very different from one's own. One who is blind to the existence of such difference might, for instance, purchase a gift for another which she herself would like but which, in fact, is highly inappropriate, unwanted, or even resented by the recipient of the gift.

Now, the common sense of needing to provide both windows and mirrors in the curriculum may seem unnecessary to emphasize, and yet recent scholarship on women and men of color attests abundantly to the copious blind spots of the traditional curriculum. White males find, in the house of curriculum, many mirrors to look in, and few windows which frame others' lives. Women and men of color, on the other hand, find almost no mirrors of themselves in the house of curriculum; for them it is often all windows. White males are thereby encouraged to be solipsistic, and the rest of us to feel uncertain that we truly exist. In Western education, the gendered perspective of the white male has presented itself as "universal" for so long that the limitations of this curriculum are often still invisible.

Linda Nochlin asked, in a 1972 essay, this question, "Why have there been no great woman artists?" Think about how the understanding of

women's quilts as art has evolved in the last twenty years. Imagine the neglect of a curriculum which teaches a female student to look always through the window at the art done by others while ignoring the art of the quilt made by her own grandmother which is reflected in the mirror of her very own bedroom.

By now it should be obvious that some of the "missing" great women artists were making quilts. But if what is close to home and reflected in your own mirror is excluded from the very definition of art, your gaze will only see "the windowed half" of art history. Such an education will be unbalanced, incomplete and inaccurate—though pretending to be otherwise.

Consider another example. In the summer of 1987, *Sports Illustrated* magazine published a photo essay in a special baseball issue which illustrated the poet Donald Hall's definition of the sport. In Hall's words, "Baseball is fathers and sons playing catch," and in twelve pages of father-son photos, the magazine pictured this relational (connected knowing) definition of the sport by featuring some of the faces of the sixty-seven sons (and one grandson) of former major leaguers currently playing organized baseball in the United States.

Then, abruptly, but without any fanfare, the final page of the photo essay switched to the heading "Mother and Son." The following words accompanied the essay's last two photos:

The All-American Girls Baseball League was big in the 40s, and one of its stars was 5'1" Helen Callaghan. One of Helen's five kids, Casey, grew up to be the Montreal Expos' 5'9" second baseman. If someone tells Casey he throws like a girl, he won't mind.

Unless one's life experience is otherwise, one might never notice that Hall's poetic definition of the sport of baseball excludes half the population from participation by rendering them invisible at the basic definitional level. In other words, girls cannot see themselves mirrored in the line "Baseball is fathers and sons playing catch." It is only a window for them, to others' lives. Even the altered caption of "Mother and Son" still excludes girls' experience as daughters, sidelining the female-female connection central to their development.

The challenge of integrating women and minority studies into the traditional school curriculum comes at this very basic level. More than half of our culture's population (all girls, and boys from minority groups) are trained and expected to look through windows at others who are viewed as the valid participants in a sport; an exclusionary curriculum, often perpetuated by the unaware, holds no mirrors for the majority of the students.

Females are taught their "proper role" as spectators on life's playing field. But that is only half the damage.

At the same time, those whose (white male) experience is repeatedly mirrored are narrowly and provincially educated to see themselves (and their own kind) as the only real players on life's stage. Like the disadvantaged fourth-graders who see the old man only as Other, they miss half of what a balanced education should be for all of us:

- knowledge of both self and others,
- clarification of the known and illumination of the unknown.

All students deserve a curriculum which, upon occasion, mirrors their own experience back to them—thus validating it in the public world of the school. But curriculum must also insist upon the fresh air of windows into the experience of others, who also need and deserve the public validation of the school curriculum.

Differences as well as similarities exist. The mathematician and the linguist see the world in different ways. One is not superior to the other; a balanced education encompasses both.

Differences exist. They never melted down into "the melting pot" and, now, in a nuclear age we have no choice but to educate youngsters (and ourselves) to handle them more realistically so as to avoid, at all costs, a foolish nuclear melt-down of all of us. One "sandlot" of encounters with difference is located in classroom curriculum and dynamics. Imagine how students' sense of historical perspective (on sandlot encounters) would shift if the academic subject of history were taught using the definition suggested by South African playwright Athol Fugard at the Georgetown University commencement in June 1984:

I am talking about the living of life at the most mundane level, and what I am saying is that at that level—at the level of our daily lives—one man or woman meeting with another man or woman is finally the central arena of history.

Of course, students' educational diet is not balanced if they see themselves in the mirror all the time. Likewise, democracy's school curriculum is unbalanced if a black student sits in school, year after year, forced to look through the Window upon the (validated) experiences of white others while seldom, if ever, having the central mirror held up to the particularities of her or his own experience. Such racial imbalance is harmful as well to white students whose seeing of humanity's different realities is also profoundly obscured.

Such inaccuracy and imbalance diminish the education of all our children. Some students, like the narrator in Gardner's poem, remain subordinated and silent, though their vision is actually wider, while others strut their stuff on the life stage insensitive to other points of view. All of us lose when education is framed this way.

It is limiting and inaccurate to only educate our children provincially when they must live their lives in a global context, facing vast differences and awesome similarities. They must learn early and often about the valid framing of both windows and mirrors for a balanced, ecological sense of their place(s) in the world.

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Process and Language: Planting Seeds, Finding Keys

by Kim Alesia Wilson

Kim Alesia Wilson a, female American of African descent, was born and raised in Long Branch, New Jersey. She attended the public schools in Long Branch and went on to Smith College in Northampton, Massachusetts, where she also worked for the first four years after graduation.

In addition to being a teacher at a Catholic high school in St. Paul, Minnesota, Ms. Wilson has been the co-director of the Minnesota Seeking Educational Equity and Diversity Project (S.E.E.D.) since 1995. She has coordinated the Minnesota Independent Schools Forum's (MISF) Diversity Collaborative and the MISF Student Diversity Conference Planning Committee for the past two years. She also conducts frequent workshops and presentations focusing on anti-racism and other forms of bias, privilege systems, and equity in education. In August 1999, Kim will enter the Master in Arts Liberal Studies program at Duke University, where she will study the dynamics of culture, K-12 pedagogy, and identity development process.

In May 1997, I found myself asking the question "How on earth did I get from the Admissions Office at Smith College in Massachusetts in 1981 to teaching sophomores and juniors the art of English literature, language, and composition full-time in a Catholic high school in St. Paul, Minnesota, in 1997?" You see, this question is directly related to both the public discourse around multicultural education and my own evolving understanding of what it means to provide an education/create a classroom climate that is multicultural in this place at this time, in a culture that is so radically different from what I am used to, and truly does not "have" to see difference of any kind — especially color — if it refuses to do so. Living in Minnesota has both challenged my own understanding and experience of multiculturalism and taught me how to more concretely think and talk about classroom teaching and learning as a process. Finding ways to create an inclusive, informative, non-judgmental, and safe classroom environment while dealing with an extremely rigid, structured, repressed, tradition-oriented educational and social system has been some of the hardest and most rewarding work I have done thus far. So, I found it necessary to chronicle this journey of mine, to really see how I got here. It is no accident that I am writing this at this point in my life.

Ever since I was very young, about five or six years old, I have been consciously aware of the ways in which the world works differently for people according to gender, race (or skin color as I prefer to call it), socioeconomic status, level of education, sexual orientation, and other forms of difference. Sociologists and psychologists call those things primary and secondary identity characteristics. The bottom line is that everything (meaning one's perception of self and others as well as others' perception of oneself) depends on where you were/are and who you were/are with at the time. I don't know how or why I knew this at such a young age; I just knew.

Related to this is the fact that my parents separated when I was eight years old. Just about a year later my older brother began using drugs and that created a lot of tension and stress in our home. I remember very clearly telling myself then that things were going to become a lot harder in our family before they got any easier, and it was up to me to find a way to retain some sense of my own integrity and world view because there was no one (adults, that is) in my life who I could trust to help me do that. As I moved into adolescence I made another promise to myself that I would not grow up to become the kind of adult who could not talk — really talk — to kids. Especially kids between the ages of 15 and 18; those years that seem particularly difficult for them and their parents.

So, I nurtured my belief that it was essential that I pay attention to what we (S.E.E.D. people in particular) now call the circles of my multicultural self — and those of others — while I developed ways to test and implement my knowledge of how external bias is manifested in the world. I suppose you could say that I was teaching myself to recognize and name what systematic oppression looks like while I was finding ways not to let different forms of oppression dictate my understanding of my self and others. I worked at it secretly all through high school and, more boldly, in college where I double majored in Psychology and Afro-American Studies. I also developed what was essentially a self-designed interdisciplinary minor in Ethnic and Women's Studies. I was very deliberate with regard to what I needed from my collegiate education personally and professionally. I planned to do something that involved young people, but I had no idea what. I only knew that what I was learning about how to name, define, and explain to others that which was related to race, class, and gender was critical to how I would eventually choose to negotiate the territory in whatever field I happened to find myself entering. This is how I formally first became involved in this work.

My first real job out of college was in the admissions office at Smith, a primarily white, elite women's college — one of the original Seven Sisters. It was known as the kind of place young, black, poor girls like me weren't

"supposed" to go to; and when we did, Ph.D. candidates in sociology wrote their dissertations about us. So I used that knowledge along with all that I'd learned in school to recruit, admit, and retain young women — especially black, Asian, and Latina women — for the College. I developed a real knack for the job, partly because I learned how to talk realistically and practically — without preaching — about the lives of girls and women of all colors, and partly because I worked hard to establish relationships with the people I worked with: girls/students, parents, teachers, guidance counselors, community leaders, and my colleagues at the college. Ultimately I discovered a number of things:

- There were an awful lot of conversations about an awful lot of real life issues that young people were not having with anyone before they went to college.
- The demographics in our country were changing rapidly and very few educational institutions — secondary or undergraduate — were taking that seriously enough to begin long-term planning relative to recruitment, admissions, financial aid, student support/retention, curriculum, or student life on their campuses in general.
- The college selection process was moving in a direction that I was not comfortable with given that it seemed in direct opposition to the rapidly changing needs of students.
- I really wanted to be on the "other side of the fence" with the secondary school students. I did not want to teach at that point. But I did want to counsel.

After four years in admissions, I spent two years working in private industry and for a non-profit organization in New York City. Eventually I found myself working for Prep for Prep, a non-profit, privately funded educational enrichment program for students of color in New York City who were being systematically prepared to attend elite, private day schools in the City and boarding schools in New England and the Mid-Atlantic states. Part of the organization's mission was to provide counseling support to the students while they were in the private schools, and then help them through the college process as well. My role was to provide leadership development opportunities for the students in the 11th and 12th grades (such as summer jobs, summer college, study abroad, internships) and work with them in their college admission and selection processes. I knew immediately that those students were both a window and mirror for me — and I was the same for them. The approximately 150 young men and women of color I worked with in the three years I was at Prep for Prep taught me my first lessons about what education that is multicultural could and should look like.

The summer I left Prep for Prep, I participated in the S.E.E.D. Leaders' Training Week, and I entered the classroom for the first time as an English instructor at a fairly elite, private day school in Bronx, NY, the following fall. I taught ninth graders and was too new to classroom teaching to really know what I was doing. But I do know that I tried to put my S.E.E.D. training to good use during that year. My second lesson in multicultural education process and practice came the following year, after I'd left New York City and took a job as a counselor/English teacher/dormitory parent at Northfield Mount Hermon School (NMH), a 9th-12th grade boarding school in Massachusetts. There, the white students taught me — and I realized for the first time — that what I could teach young people of color about how the world worked relative to race/skin color, class, gender, and other forms of difference was equally as necessary and relevant for young white people.

It's been almost four years since I left NMH. A lot has happened in that time, but the most critical reality is what I am doing now and how I feel and think about it. I am currently in my second year as a full-time teacher of English at a Catholic high school in St. Paul, Minnesota. The school has a student population of approximately 1,260, with approximately 130 faculty/staff members. Roughly eight percent of the student body (92 students) are of color (Americans of African descent, African, Asian, Latino/a, and American Indian). There are nine faculty/staff members of color, including two black males. I am the only adult female American of African descent in the building.

I came to this school completely ignorant of St. Paul and/or Catholic cultures, which presented some interesting challenges during my first trimester. As a person and an educator, I was immediately struck by two characteristics exhibited by my students: one, their knowledge of the world outside of the safety and comfort of their home and school was shockingly nonexistent; and two, it was virtually impossible for us to have the kind of conversations about literature and life that I wanted them to have because they had neither the vocabulary nor the permission from the culture to speak from their own experience. On top of everything else, almost none of my students in all of my five classes had ever had a black teacher before and, in me, my students found that they had to reconcile all of their previous "teaching" about black people with the reality of the person standing in front of them in the classroom. Thus began my third lesson in what education that is multicultural should and could look like. It is from the center of this current lesson that I speak now.

To me, education that is multicultural provides young people with the knowledge and the skills to recognize and competently discuss differences in and among people — whatever form such differences happen to take. It

also nurtures in them the capability to decide for themselves the degree(s) to which such differences will matter in their personal, social, and professional interactions with others rather than absorbing/internalizing someone else's way of dealing. I am most interested in/committed to developing my own multiculturally educational classroom strategies and practice because I have learned the hard way that unless we as adults begin doing a better job of teaching all our kids how to think and talk about "difference," we have no right to expect them to grow up to be able to compete or collaborate successfully in an increasingly multicultural world and United States work force.

Why this is important to me is kind of complicated:

It's important to me because of all the hard work I had to do alone as a teenager to make sense of all this. Even though I always knew I was on the right track, I always wished that there was an adult in my life who could and would guide/ counsel/ teach/ be straight with me regarding the complexity of this aspect of life.

It's important to me because I had to provide my own curricular mirrors until I went to college. Secondary education truly has to make it possible for many more students to see themselves as well as others in the curriculum, otherwise there is virtually no educational relevance for many students other than what they know is true for the significant adults in their lives — or they become old enough to quit school.

It's important to me because I believe that young people in general — and teenagers in particular — pay a lot more attention to what I do than to what I say; modeling this kind of education can make a difference in how kids see themselves living and working in similar situations.

It's important to me because if I ever have children, I want there to be adults in the world that they can truly look up to, admire, and hope to emulate. It is entirely possible that some of the students in my classes will be such adults.

It is important to me because this country is in a continual struggle with how to deal with its legacy of race and racism. And, always, that struggle is defined and discussed in terms of victims and victimizers, almost never in terms of a shared national history and future. We must teach all of our children how to deal with this if we are ever going to have a hope or prayer of getting beyond it.

And finally, it's important to me because I know it's what I was meant to do in and with my life.

What I want most to address now is ways in which S.E.E.D. processes can guide and strengthen secondary school curriculum development in the discipline of English language, literature, and composition. I have a burning desire to help my students understand the history, evolution, and power of words—spoken and written. I want them to understand how the



use of language is one of the keys to power for dominant groups—and to the eventual liberation of subordinate groups everywhere, while the use of different forms of language is key to engaging in productive inter/intra-cultural communication of all kinds. In this way, education is the key to our future.

Chapter 2

General Print and Electronic Media Resources

Books

CURRICULUM AND TEACHING

Affect in the Curriculum: Toward Democracy, Dignity, and Diversity
Beane, J. A. New York: Teachers College Press, 1990.

The American Tapestry: Educating a Nation: A Guide to Infusing Multiculturalism into American Education
Alexandria, VA: National Association of State Boards of Education, 1991.

Assessment for Equity and Inclusion: Embracing All Our Children
Goodwin, A. Lin. New York: Routledge, 1997.

Beyond the Culture Wars: How Teaching the Conflicts Can Revitalize American Education
Graff, G. New York: W. W. Norton & Co., 1992.

Cooperative Learning in Diverse Classrooms
Putnam, JoAnne W. Paramus, NJ: Prentice-Hall, 1996.

Cultural Responsive Teaching and Supervision: A Handbook for Staff Development
Bowers, C. A. and D. A. Flinders. New York: Teachers College Press, 1991.

Culture and Power in the Classroom: A Critical Foundation for Bicultural Education
Darder, A. New York: Bergin and Garvey, 1991.

The Dialogic Curriculum: Teaching and Learning in a Multicultural Society
Stock, Patricia L. Paramus, NJ: Prentice-Hall, 1993.

Empowerment Through Multicultural Education
Sleeter, C. E., ed. Albany, NY: State University of New York Press, 1991.

An Introduction to Multicultural Education
Banks, J. A. Boston, MA: Allyn and Bacon, 1994.

Kaleidoscope: A Multicultural Approach for the Primary School Classroom
De Gaetano, Yvonne. Upper Saddle River, NJ: Macmillan, 1997.

Making Choices for Multicultural Education: Five Approaches to Race, Class and Gender.
2nd ed. Sleeter, C. E. and C. A. Grant. New York: Merrill, 1993.



Multicultural Education in a Pluralistic Society.

3rd ed. Gollnick, D. M. I. and P. C. Chinn. Paramus, NJ: Prentice-Hall, 1997.

A Post-Modern Perspective on Curriculum

Doll, William E. New York: Teachers College Press, 1993.

Other People's Children: Cultural Conflict in the Classroom

Delpit, Lisa. New York: The New Press, 1995.

Teaching for Diversity

Border, L. L. B. and N. V. N. Chism, eds. San Francisco, CA: Jossey-Bass, 1992.

Teaching in a Pluralistic Society: Concepts, Models, Strategies.

2nd ed. Garcia, R. L. Boston, MA: Addison-Wesley, 1991.

Teaching Stories

Logan, Judy. New York: Kodansha, 1993.

Teaching Strategies for Social Studies

5th ed. Banks, J. A. Boston, MA: Wesley-Hodson, 1991.

Teaching to Transgress: Education as the Practice of Freedom

Hooks, Bell. New York: Routledge, 1994.

Teaching with a Multicultural Perspective

2nd ed. Davidman, Leonard and Patricia T. Davidman, eds. New York: Longman, 1997.

EDUCATION REFORM

Affirming Diversity: The Sociopolitical Context of Multicultural Education

Nieto, S. New York: Longman, 1992.

Cultural Diversity and the Special Education System

Harry, B. New York: Teachers College Press, 1992.

Education for Citizenship in a Multicultural Society

Lynch, J. London, England: Cassell, 1992.

Education Reform and Social Change: Multicultural Voices, Struggles, and Visions

Walsh, Christine, ed. Mahwah, NJ: Erlbaum Associates, 1996.

Intercultural Communication: A Reader

Samovar, I. and R. Porter. Belmont, CA: Wadsworth Publishing Co., 1994.

Multicultural Education as Social Activism

Sleeter, Catherine E. Albany, NY: State University of New York Press, 1996.

Multicultural Education, Transformative Knowledge, and Action: Historical and Contemporary Perspectives

Banks, James A., ed. New York: Teachers College Press, 1996.

Multicultural Education: Issues and Perspectives

Banks, James A. and Cherry A. Banks, eds. Boston, MA: Allyn and Bacon, 1997.

Pedagogies of Dissent for the New Millennium

McLaren, Peter. Boulder, CO: Westview Press, 1997.

Reading, Writing, and Justice: School Reform as if Democracy Matters

Fraser, James W. Albany, NY: State University of New York Press, 1997.

Rethinking Schools: A Collection from the Leading Journal of School Reform

Levine, David, et al. New York: The New Press, 1995.

Revolutionary Multiculturalism

McLaren, Peter. Boulder, CO: Westview Press, 1997.

Savage Inequalities: Children in America's Schools

Kozol, Jonathan. New York: Harper Collins, 1992.

Teaching Culture: Strategies for Intercultural Communication

Seelye, H. N. Lincolnwood, IL: National Textbook Co., 1993.

Understanding Equal Educational Opportunity: Social Justice, Democracy, and Schooling

Howe, Kenneth Ross. New York: Teachers College Press, 1997.

LANGUAGE

The titles followed by an asterisk are available in electronic format on the National Clearinghouse for Bilingual Education (NCBE) Web site:
<http://www.ncbe.gwu.edu>.

Text and Context: Cross Disciplinary Perspectives on Language Study

Kramsch, Claire and Sally McDonnell-Ginet, eds. New York: Oxford University Press, 1992.



Acquiring a Second Language for School*

Collier, V. P. Washington, DC: NCBE, 1995.

Active Learning and the Limited-English Proficient Student*

Fern, V., et al., eds. Washington, DC: NCBE, 1994.

Advances in Bilingual Education*

Gonzales, G. and L. P. Maez, Washington, DC: NCBE, 1995.

Educating Migrant Children in the U.S.A.*

Kindler, A. Washington, DC: NCBE, 1993.

New Directions for Chapter I/Title I*

Anstrom, K. Washington, DC: NCBE, 1995.

Peer Coaching: An Effective Staff Development Model for Educators of Linguistically and Culturally Diverse Students*

Galbraith, P. and K. Anstrom. Washington, DC: NCBE, 1995.

RESEARCH AND HISTORIES

American Cultural Patterns: A Cross-Cultural Perspective

Stewart, E. C. and M. J. Bennett. Yarmouth, ME: Intercultural Press, 1991.

Identity and Inner-City Youth: Beyond Ethnicity and Gender

Heath, S. B. and M. W. McLaughlin. New York: Teachers College Press, 1993.

The Meaning of Difference: American Constructions of Race, Sex and Gender, Social Class Sexual Orientation

Rosenblum, Karen and Toni Michelle Travis, eds. New York: McGraw-Hill, Inc., 1996.

Natives and Strangers: A Multicultural History of Americans

Dinnerstein, Leonard, Roger Nichols, and David Reimers. New York: Oxford University Press, 1996.

SUBJECT-ORIENTED BOOKS

The following books are from the bibliography for the Leadership Conference on Civil Rights (see "General and National Organizations").

CIVIL RIGHTS

Alike and Different: Exploring Our Humanity with Young Children

Neugebauer, Bonnie, ed. Washington, DC: National Association for the Education of Young Children, 1992.

Anti-Bias Curriculum Tools for Empowering Young Children

Reprint. Derman-Sparks, Louise and the ABC Task Force.
Washington, DC: National Association for the Education of Young
Children, 1989.

Crossing the Color Line: Race, Parenting and Culture

Reddy, Maureen T. Brunswick, NJ: Rutgers University Press, 1996.

***Hands Around the World, 365 Creative Ways to Build Cultural
Awareness and Global Respect***

Milord, Susan. Charlotte, VT: Williamson Publishing, 1992.

How to Talk to Your Kids About Really Important Things

Schaefer, Charles E. San Francisco, CA: Jossey-Bass Publishers, 1994.

Prejudice and Your Child

Reprint. Clark, Kenneth Bancroft. Middletown, CT: University Press
of New England, 1988.

***Raising the Rainbow Generation: Teaching Your Children to Be
Successful in a Multicultural Society***

Hopson, Darlene and Derek Hopson. New York: Simon & Schuster,
1993.

Rescuers: Portraits of Moral Courage in the Holocaust

Block, Gay and Malka Grucker. New York: Holmes and Meier, 1992.

Valuing Diversity: The Primary Years

McCracken, Janet B. Washington, DC: National Association for the
Education of Young Children, 1993.

ENGLISH AND LITERATURE

***Appreciating Diversity Through Children's Literature: Teaching
Activities for the Primary Grades***

McGowan, M. Englewood, CO: Teacher Ideas Press, 1994.

***Crossroads: Literature and Language in Culturally and
Linguistically Diverse Classrooms***

Cox, Carole. Paramus, NJ: Prentiss Hall, 1996.

In the Middle: Writing, Reading, and Learning with Adolescents

Atwell, Nancie. Portsmouth, NH: Boynton-Cook Publications,
1987.

***Invitation To Read: More Children's Literature in the Reading
Program***

Cullinan, B. E. Newark, DE: International Reading Association,
1992.

The Multicolored Mirror: Cultural Substance in Literature for Children and Young Adults

Lindgren, Merri V. and Ginny M. Kruse, eds. Fort Atkinson, WI: Highsmith Press, 1991.

This Land is Our Land: A Guide to Multicultural Literature for Children and Young Adults

Helbig, Alethea K. and Agnes Regan Perkins. Westport, CT: Greenwood Press, 1994.

Understanding Others: Cultural and Cross-Cultural Studies and the Teaching of Literature

Warnock, Tilly, ed. Urbana, IL: National Council of Teachers of English, 1992.

An Unquiet Pedagogy: Transforming Practice in the English Classroom

Kutz, Eleanor and Hephzibah Roskelly. Portsmouth, NH: Boynton/Cook Publishers, 1991.

MATH

Assessment in the Mathematics Classroom

Webb, N. L. and A. F. Coxford, eds. Reston, VA: National Council of Teachers of Mathematics, 1993.

Mathematics in the 1990s

Cooney, T. J. and C. R. Hirsch, eds. Reston, VA: National Council of Teachers of Mathematics, 1990.

Multicultural and Gender Equity in the Mathematics Classroom: The Gift of Diversity

Trentacosta, Janet and Margaret Kenney, eds. Reston, VA: National Council of Teachers of Mathematics, 1997.

The Multicultural Math Classroom: Bringing in the World

Zaslavsky, Claudia. Portsmouth, NH: Heinemann, 1995.

A Multicultural View of Mathematical Ideas

Ascher, Marcia. Ethnomathematics. Pacific Grove, CA: State University of New York, 1997.

Reaching All Students with Mathematics

Cuevas, G. and M. Driscoll, eds. Reston, VA: National Council of Teachers of Mathematics, 1993.

Teaching and Learning Mathematics in the 1990s

Cooney, T. J. and C. R. Hirsch, eds. Reston, VA: National Council of Teachers of Mathematics, 1990.

SCIENCE

Science for All Cultures

Carey, Shelley. Arlington, VA: National Science Teachers Association, 1993.

Social Studies and History

The Cold War and the University: Toward an Intellectual History of the Postwar Years

Chomsky, Noam and Howard Zinn. New York: The New Press, 1998.

A Different Mirror: A History of Multicultural America

Takaki, Ronald. New York: Little, Brown and Company, 1993.

Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong

Loewen, James W. New York: The New Press, 1995.

A People's History of the United States

Teaching Edition. Zinn, Howard. New York: The New Press, 1997.

You Can't Be Neutral on a Moving Train: A Personal History of Our Times

Zinn, Howard. Boston, MA: Beacon Press, 1995.

Journals and Magazines

Multicultural Education

The official magazine of the National Association for Multicultural Education. Each edition includes feature articles plus regular sections such as Promising Practices, Multicultural Reviews, and Multicultural Resources. Subscription Information:

<http://www.inform.umd.edu/NAME/.index/philgoa.html>

MultiCultural Review

"MultiCultural Review" is a quarterly journal for teachers at all grade levels, college professors, librarians, administrators, and anyone else who is interested in learning about new developments and trends in the field of cultural diversity. The journal features reviews of new print and non-print resources on multicultural topics and articles that explore current issues. In addition, there are columns and departments to keep you up to date on news, new curriculum materials, online resources, useful bibliographies on various subjects, and more." Subscription Information:

<http://www.mcreview.com>

Teaching Tolerance

Published by the Southern Poverty Law Center. Meant to be a collection of ready-to-use ideas and strategies and, above all, a source of encouragement for the thousands of teachers who are working to build communities of understanding in their classrooms.

Subscriptions for teachers are free. Subscription Information: 400 Washington Ave., Montgomery, AL 36104. Fax: 334-264-3121.

<http://www.splcenter.org/teachingtolerance/tt-1.html>

Book Chapters and Journal/Magazine Articles

ARTS

"The Art of Spiritual Vision: Simon Sparrow"

Herzog, M. *School Arts*, May 1993.

"Calligraphy of a Poem"

Vannes, V. *School Arts*, November 1993.

"Carnaval Tonight"

Lubin, D. *School Arts*, December 1993.

"A Contemporary Totem Pole"

Vieth, K. *School Arts*, November 1993.

"Day of the Dead"

Cook, A. *School Arts*, October 1993.

"A Design Lesson from the Mimbres"

Wadsworth, B. M. *School Arts*, October 1993.

"The Dying Lioness"

Niceley, H. T. *School Arts*, November 1993.

"Multicultural Education and the Visual Arts"

Chanda, J. *Arts Education Policy Review* 94, no. 4 (March/April 1993).

"Pennsylvania Dutch Fraktur"

Johnson, J. R. *School Arts*, January 1994.

"The Question of Multiculturalism"

Smith, R. A. *Arts Education Policy Review* 94, no. 4 (March-April 1993).

"Zapotec Sculpture from Oaxaca"

Hellwege, P. *School Arts*, April 1994.

BUSINESS EDUCATION

"Managing Diversity in Business Communication"

Ownby, A. C. and K. L. Cunningham. *Business Education Forum* 47, no. 4 (April 1993).

"Teaching Students to Understand Diversity"

Ownby, A. C. and H. R. Perreault. *Business Education Forum* 48, no. 1 (February 1994).

LANGUAGE ARTS

"Academic Guidelines for Selecting Multi-Ethnic and Multicultural Literature"

Stotsky, S. *English Journal* 93, no. 2 (February 1994).

"Antidote to Controversy? Responses to Carolyn Henly"

Stotsky, S. *English Journal* (March 1993).

"Basic Writing: Pushing Against Racism"

Jones, W. *Journal of Basic Writing* 21, no. 1 (1993).

"The Changing Literature Curriculum in K-12"

Stotsky, S. *Academic Questions* 7, no. 1 (winter 1993-94).

"The Multicultural Teaching of Western Literature"

Brogan, H. O. *Modern Age* 35, no. 4 (summer 1993).

"Redeeming Multicultural Education"

May, S. A. *Language Arts* 70, no. 5 (September 1993).

"Relationships Among Need Achievement Themes and Ethnic and Gender Identities in Elementary Literature Series"

Reading Horizons 33, no. 4 (March 1993).

"Rereading Shaughnessy from a Postcolonial Perspective"

Gay, P. *Journal of Basic Writing* 12, no. 2 (1993).

"Teaching the Whole Enchilada: Enhancing Multiculturalism Through Children's Literature in the Content Areas"

Reading Horizons 33, no. 4 (June 1993).

MATHEMATICS

"Looking at the World from a Mathematical Perspective"

Whiting, D. J. *The Arithmetic Teacher* 40, no. 8 (1993).

SCIENCE

- "Bias in the Classroom: Are We Guilty?"
Bellamy, N. *Science Scope*, March 1994.
- "Creating a Culture"
Ostlund, K. *Science Scope*, March 1993.
- "An Inner-City Science and Cultural Experience"
Beeler, R. *Science Scope*, March 1994.
- "Middle Level Science in a Multicultural Experience"
Allen-Sommerville, L. *Science Scope*, March 1994.
- "Rounding Out the List"
Sears, C. R. *Science Scope*, March 1994.
- "Science for All Students"
Hampton, E. and C. Gallegos. *Science Scope*, March 1994.
- "The Scientist Scavenger Hunt"
Morphew, V. N. and K. Key. *Science Scope*, March 1994.
- "A Skunk Is in the Sky (Or Is It A Plow?)"
Lebofsky, N. R. *Science Scope*, March 1994.
- "A Soviet Approach: Integrated Science"
Isayev, D. A. *Science Scope*, February 1993.
- "A Soviet Approach: Literary Physics"
Tikhomirova, S. *Science Scope* February 1993.
- "Super Science Saturdays: Developing Hawaii's Natural Treasures"
Hapai, M. N. and D. K. Sing. *Science Scope*, March 1994.
- "Turning an Educator's Vision into a Classroom Reality"
Ivy, T. *Science Scope*, March 1994.

SOCIAL STUDIES

- "The Context Of Civic Competence and Education Five Hundred Years After Columbus"
Anderson, C. C. *Social Education* 57, no. 4 (April-May 1993).
- "Multiculturalism and Cultural Relativism After the Commemoration"
Breitborde, L. B. *Social Education* 57, no. 3 (March 1993).

- "The NVCSS Columbian Quincentenary Statement: A Reply"
Anderson, L. F. *Social Education* 57, no. 4 (April-May 1993).
- "On the NCSS Curriculum Guidelines for Multicultural Education"
Kelg, M. *Social Education* 57, no. 2 (February 1993).
- "Presenting a Multicultural Inquiry Lesson Based on a Pictorial Format"
Beck, C. R. *Social Studies and the Young Learner* 5, no. 3 (January-February 1993).

URBAN EDUCATION

- "A New Guiding School Philosophy of Student Acculturation"
Valverde, L. A. *Education and Urban Society* 25, no. 3 (May 1993).
- "At-Risk Early Adolescents: One School's Unique Perspective"
Bunting, C. *Educational Horizons* 71 (summer 1993).
- "Building Cultural Bridges: A Bold Proposal for Teacher Education"
Gay, G. *Education and Urban Society* 25, no. 3 (May 1993).
- "The Dynamic Demographic Mosaic Called America: Implications for Education"
Estrada, L. F. *Education and Urban Society* 25, no. 3 (May 1993).
- "School Meanings and Cultural Bias"
Gonzalez, J. N. *Education and Urban Society* 25, no. 3 (May 1993).

Internet Resources

WEB SITES

Intercultural E-mail Classroom Connections (<http://www.iecc.org>)

"The IECC (Intercultural E-Mail Classroom Connections) mailing lists are provided by St. Olaf College as a free service to help teachers and classes link with partners in other countries and cultures for E-mail classroom penpal and project exchanges."

K-5 Cybertrail: Multicultural Curriculum Resources

(<http://www.wmht.org/trail/explor02.htm>)

Includes well-organized links to Resources for Teachers, Websites for Kids, E-Mail Exchanges, and Schools Around the World.

Multicultural Math

(<http://www.clarityconnect.com/webpages/terri/multicultural.html>)

Includes multicultural math goals, links to multicultural math sites, and other related information.

Multicultural Pavilion

(<http://curry.edschool.virginia.edu/go/multicultural>)

The Pavilion's mission is to "provide resources for educators to explore and discuss multicultural education; to facilitate opportunities for educators to work toward self-awareness and development; and to provide forums for educators to interact and collaborate toward a transformative, critical pedagogical approach to multicultural education." Resources include a Discussion Board, archives of online papers and essays, research and inquiry links, a tutorial for finding resources online, and a list of links to online sources.

Multicultural Studies from the Social Studies School Service

(<http://www.socialstudies.com>)

"Social Studies School Service has been a leader in educational resources since 1965, searching out the highest quality supplementary learning materials, including books, CD-ROMs, videos, laserdiscs, software, charts, and posters. Our experienced editorial staff and teacher consultants carefully evaluate titles from over a thousand publishers, searching for materials that are effective, balanced, easy to use, and reasonably priced. In our ongoing effort to respond to the needs of teachers, we publish over 30 catalogs a year (focusing on different subject areas and grade levels) that list the best materials for you using short, informative, and objective descriptions."

National Alliance for Media Arts and Culture

(<http://www.igc.apc.org/namac/index.html>)

The main Web site for NAMAC will be very useful for anyone who is trying to find a source for films, or for organizations devoted to media, education, and social justice. NAMAC provides a very extensive listing of national and local organizations, both alphabetically, and by state.

National Civil Rights Museum

(<http://www.midsouth.rr.com/civilrights/>)

Information regarding the museum in Memphis, Tennessee. Also includes a Virtual Tour of the museum with text and photographs.

Standards: An International Journal of Multicultural Studies

(<http://stripe.Colorado.EDU/~standard>)

An online journal dedicated to multicultural studies, with a different theme for every issue. See vol. 6, no. 1 for "Education."

Vandergrift's Children's Literature Page

(<http://www.scils.rutgers.edu/special/kay/childlit.html>)

"An acquaintance with and an understanding of literary characters is one of the first ways a young child has of making sense of what it is to be human." Kay Vandergrift offers a myriad of wonderful resources pertaining to children's literature, including lists of books with positive portrayals of African Americans, Native Americans, Asian Americans, and Hispanic Americans. She also includes a list of books with positive portrayals of women.

WEB SITES FOR CHILDREN

Children's E-texts and Multicultural Literature Online

(<http://curry.edschool.Virginia.EDU:80/go/multicultural/sites/onlinekidlit.html>)

The Multicultural Pavilion's collection of links to literature for kids can be accessed online. Also includes links to other children's literature collections online.

Cyberkids Connections

(<http://www.cyberkids.com/Interactive/Interactive.html>)

"Cyberkids Connection is a virtual place for kids to share their thoughts and ideas with each other. Cyberkids readers from all over the world are forming a global community which we hope will improve communication and understanding among all the world's kids."

The Great Adventure

(<http://www.cmcc.muse.digital.ca/cmc/cmceng/childeng.html>)

A virtual fieldtrip around the world. Available in English or French.

Japan Window/Kids (<http://www.jwindow.net/category/kids.html>)

An award-winning site introducing kids to Japan through a number of different sections, including a library and a gallery.

Kids Talk (<http://www.vsa.cape.com/~powens/kidtools.html>)

Simply a place for kids to express their ideas and experiences.

KidsCom (<http://www.kidscom.com>)

An educational, interactive Web site for kids, with plenty to keep them busy learning. Kids can "go around the world" and learn about different cultures, share their experiences and stories through different interactive forums, or play games (most educational) online.

E-MAIL FORUMS, LISTSERVS, AND MAILING LISTS

CULTUR-L: LISTSERV@vm.temple.edu

Cultural differences in curriculum discussion.

DIVERSE: LISTSERV@peach.ease.lsoft.com

AAC&U American commitments: democracy, diversity, and liberal learning.

EQUILIBR: LISTSERV@cmsa.berkeley.edu

Discussion of diversity in libraries.

HEDDVSTY: LISTSERV@tamvm1.tamu.edu

A discussion group that focuses on diversity issues facing universities and colleges.

MCPAVILION: Majordomo@virginia.edu

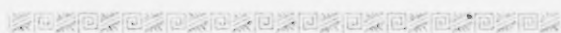
A discussion group of the Multicultural Pavilion Internet project, which links teachers, professors, activists, and others interested in multicultural issues and education.

MEDCC-L: LISTSERV@uafsysb.uark.edu

Issues related to the study of media, culture, and curriculum.

NEED: Networks@listerv.naspa.org

NASPA's Network for Educational Equity and Ethnic Diversity promotes professional development for persons of color and works to increase the awareness of diversity and multicultural issues.



General and National Organizations

The information quoted below is taken directly from the Web site and is subject to change.

American Anthropological Association

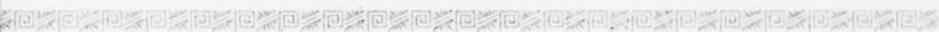
4350 N. Fairfax: Drive, Suite 640
Arlington, VA 22203-1620
Telephone: 703-528-1902
Fax: 703-528-3546
www.aaanet.org.

"Founded in 1902, the American Anthropological Association (AAA) is the world's largest organization of individuals interested in anthropology. Although there were several other American anthropological societies in existence at the turn of the 20th century, this new, national organization was formed "to promote the science of anthropology, to stimulate and coordinate the efforts of American anthropologists, to foster local and other societies devoted to anthropology, to serve as a bond among American anthropologists and anthropologic[al] organizations present and prospective, and to publish and encourage the publication of matter pertaining to anthropology" (AAA Articles of Incorporation). At its incorporation, the Association also assumed responsibility for the American Anthropologist, which was originally begun in 1888 by the Anthropological Society of Washington (ASW). By 1905, the journal also served the American Ethnological Society, in addition to the AAA and ASW."

American Association of School Librarians

American Library Association
50 East Huron Street
Chicago, Illinois 60611-2295
Telephone: 312 944-7298
<http://www.ala.org/aasl>

"The American Association of School Librarians is interested in the general improvement and extension of library media services for children and young people. AASL has specific responsibility for: planning of programs of study and services for the improvement and extension of library services in elementary and secondary schools as a means of strengthening the educational program;



evaluation, selection, interpretation and utilization of media as it is used in the context of the school library media program; stimulation of continuous study and research in the school library media field and to establish criteria of evaluation; synthesis of the activities of all units of the American Library Association in areas of mutual concern; representation and interpretation of the need for the function of school libraries to other educational and lay groups; stimulation of professional growth, improvement of the status of school librarians, and encouragement of participation by members in appropriate type-of-activity divisions; conduct activities and projects for improvement and extension of service in the school library when such projects are beyond the scope of type-of-activity divisions, after specific approval by the ALA Council."

American Council on the Teaching of Foreign Languages

ACTFL

6 Executive Plaza, Yonkers, NY, 10701-6801

Telephone: 914-963-8830

Fax: 914-963-1275

<http://www.actfl.org/>

Web services provided by: internet4associations. "The only national organization dedicated to the improvement and expansion of the teaching and learning of all languages at all levels of instruction. ACTFL is an individual membership organization of more than 7,000 foreign language educators and administrators from elementary through graduate education, as well as government and industry."

American Folklife Center

Library of Congress

American Folklife Center

101 Independence Avenue, SE

Washington, D.C. 20540-4610

Folklife Reading Room: 202-707-5510

Fax: 202-707-2076

<http://lcweb.loc.gov/folklife/afc.html>

"The American Folklife Center in the Library of Congress was created by the U.S. Congress in 1976 through Public Law 94-201 and charged to 'preserve and present American folklife.' The Center incorporates the Library's Archive of Folk Culture, which was

founded in 1928 as a repository for American folk music. The Center carries out its congressional mandate through its collections, programs, and services, which have touched all fifty states. The Center's services available via our Web site include full texts of selected publications; digital presentations of collections; a growing list of links to other resources in ethnographic studies; the Folklife information service, which provides timely information on national events, jobs, and training opportunities in folklife; and the Folklife Sourcebook: A Directory of Folklife Resources in the United States."

Association for Multicultural Counseling and Development

5999 Stevenson Avenue
Alexandria, Virginia 22304-3302
Telephone: 703-823-9800; 800-347-6647
Fax: 703-823-0252

Serves personnel and guidance professionals in education, social services, and continuity agency settings. Programs focus on improving ethnic and racial empathy and understanding, fostering personal growth and improving educational opportunities for all minorities in the United States, and defending human and civil rights. The Association is a division of the American Association for Counseling and Development.

Association for Supervision and Curriculum Development

1703 North Beauregard Street, Alexandria, VA
22311-1714 USA
Telephone: (703) 578-9600 or 1-800-933-ASCD
Fax: 703-575-5400
and Email is: info@ascd.org
<http://www.ascd.org>.

"ASCD is an international, nonprofit, nonpartisan education association committed to the mission of forging covenants in teaching and learning for the success of all learners. Founded in 1943, ASCD provides professional development in curriculum and supervision; initiates and supports activities to provide educational equity for all students; and serves as a world-class leader in education information services."

Association of Teacher Educators

1900 Association Drive, Suite ATE

Reston, VA 20191-1502

Telephone: 703-620-3110

Fax: 703-620-9530

<http://www.siu.edu/departments/coe/ate/about.html>

"The Association of Teacher Educators was founded in 1920 and is the only national, individual membership organization devoted solely to the improvement of teacher education for both school and campus-based teacher educators. ATE members represent over 650 colleges and universities, 500 major school systems, and the majority of the state departments of education. The ATE office is located in the Washington, DC, area where it represents its members' interests before governmental agencies and educational organizations. In addition, ATE has two voting seats on the National Council for Accreditation of Teacher Education and has representation on the ERIC Clearinghouse on Teacher Education."

Balch Institute for Ethnic Studies

18 South 7th Street

Philadelphia, PA 19106

Telephone: 215-925-8090

<http://www.libertynet.org/~balch>

"The Balch Institute for Ethnic Studies, the nation's only museum, library, and archive dedicated to collecting and interpreting materials reflecting our nation's multicultural heritage."

Bank Street/City Lore Center for Folk Arts in Education

Bank Street College of Education

610 West 112th St.

New York, NY

10025-1898

Telephone: 212-875-4400

Fax: 212-875-4759

<http://www.bnkst.edu/index.html>

"For more than eighty years, Bank Street College of Education has been a leader in child-centered education. Bank Street's mission is to discover the environments in which children grow and learn to their full potential, and to educate teachers and others to create

those environments. Composed of a Graduate School of Education, a model School for Children, an onsite Family Center, a Division of Continuing Education, and a Publications and Media Group, Bank Street influences thousands of children, youth, parents, and educators throughout the United States and abroad."

Bueno Center for Multicultural Education

School of Education
University of Colorado
Boulder, CO 80309
Telephone: 303-492-5416
<http://www.colorado.edu/education/BUENO>

"The BUENO Center for Multicultural Education is an integral part of the School of Education at the University of Colorado at Boulder. Through a comprehensive range of research, training, and service projects, the Center strongly promotes quality education with an emphasis on cultural pluralism. The Center is deeply committed to facilitating equal educational opportunities for cultural and language minority students. The Center also disseminates research findings and related information through various Center publications. Funding for some Center programs is provided through grants and contracts from the U.S. Department of Education."

Center for Folklife and Cultural Heritage

Smithsonian Institution
955 L'Enfant
Plaza, S.W., in Suite 2600, MRC 914, Smithsonian Institution,
Washington, D.C. 20560-0914
Telephone: 202-287-3424
Fax: 202-287-3699
<http://www.si.edu/folklife/>

"The Smithsonian Center for Folklife and Cultural Heritage promotes the understanding and continuity of contemporary grassroots cultures in the United States and abroad. The Center produces the Smithsonian Folklife Festival, Smithsonian Folkways Recordings, exhibitions, documentary films and videos, symposia, and educational materials. The Center conducts ethnographic and cultural policy oriented research, maintains a documentary archival collection, and provides educational and research opportunities."

Center for Social Organization of Schools

Johns Hopkins University
3003 North Charles Street, Suite 200
Baltimore, MD 21218
Telephone: 410-516-8808
Fax: 410-516-8890
<http://scov.csos.jhu.edu>.

"The Center for Social Organization of Schools (CSOS) was established as an educational research and development center at Johns Hopkins University in 1966. For more than 30 years, the Center has maintained a staff of full-time sociologists, psychologists, social psychologists, and other educational researchers who conduct programmatic research and development activities to improve the education system, as well as full-time program development, training, and support staff engaged in developing curricula and providing technical assistance to help schools use the Center's research."

Children's Television Workshop

<http://www.ctw.org>

"A not-for-profit company, Children's Television Workshop has been trusted by parents for over 30 years to provide safe, entertaining, and educational programs and products. Founded in 1968, Children's Television Workshop is the acknowledged global leader in using media to educate and delight children. Today, CTW television programs, books, magazines, software, toys, films, and community outreach are an established part of the rhythm of family life in 140 countries worldwide, including 19 indigenous coproductions reflecting local languages, customs, and educational needs."

Communities In Schools Incorporated

1199 N Fairfax St. # 300
Alexandria, VA 22314-1437
Phone: 703-519-8999

"The nation's largest private/public partnership, non-profit, dropout prevention program. Addresses critical issues facing youth such as school attendance, literacy, job preparedness, teenage pregnancy, drug and alcohol abuse, teen suicide, and school violence. Develops public/private partnerships that coordinate the delivery of education, health, social and support services at educational sites."

Council For Exceptional Children

The Council for Exceptional Children (CEC)
1920 Association Drive, Reston, VA 20191-1589
Telephone: 703-620-3660
TTD: 703-264-9446
Fax: 703-264-9494
<http://www.cec.sped.org>

"The Council for Exceptional Children (CEC) is the largest international professional organization dedicated to improving educational outcomes for individuals with exceptionalities, students with disabilities, and/or the gifted. CEC advocates for appropriate governmental policies, sets professional standards, provides continual professional development, advocates for newly and historically underserved individuals with exceptionalities, and helps professionals obtain conditions and resources necessary for effective professional practice."

Educational Resources Information Center (ERIC)

Appalachia Educational Laboratory
P.O. Box 1348
Charleston, WV 25325-1348
Toll-free telephone: 800-624-9120
TDD: 304-347-0448
Fax: 304-347-0487

"The Educational Resources Information Center (ERIC) is a federally supported system of 16 clearinghouses and supporting organizations that makes various written materials about education accessible to all who are interested. The ERIC system produces a computer-searchable bibliographic database of the literature in education. Currently the database describes nearly 1 million articles, reports, curriculum guides, books, and other information resources. The ERIC system is funded by the U.S. Department of Education through its National Library of Education. Our host institution is the Appalachia Educational Laboratory, Inc. For more information about our Clearinghouse or AEL, contact ERIC Clearinghouse on Rural Education and Small Schools Appalachia Educational Laboratory."

ERIC Clearinghouse on Educational Management

University of Oregon College of Education
5207 University of Oregon
Eugene OR 97403-5207
Telephone: (541) 346-5043 or (800) 438-8841
Fax: (541) 346-2334
<http://eric.uoregon.edu/about/>

"The ERIC Clearinghouse on Educational Management (ERIC/CEM) is part of the national Educational Resources Information Center network. ERIC is administered by the National Library of Education in the U.S. Department of Education. Clearinghouse staff acquire, index, and create abstracts of resources relating to K-12 educational management. The Clearinghouse also publishes books and other materials on topics of interest to our international clientele."

ERIC Clearinghouse on Elementary and Early Childhood Education

ERIC/EECE
University of Illinois
9 Children's Research Center
51 Gerty Drive
Champaign, IL 61820-7469

"The Educational Resources Information Center (ERIC) is a national information system designed to provide users with ready access to an extensive body of education-related literature. The ERIC Clearinghouse on Elementary and Early Childhood Education (ERIC/EECE) is one of 16 clearinghouses in the ERIC system, which is part of the National Library of Education, funded by the Office of Educational Research and Improvement (OERI), U.S. Department of Education. ERIC clearinghouses identify and select documents and journal articles, and then prepare entries describing the documents and articles to be incorporated in the ERIC database, the world's most frequently used collection of information on education. Clearinghouses also publish digests, monographs, and other publications; answer questions; disseminate information on the Internet; and represent ERIC at conferences and workshops. See the ERIC System page for more information."



ERIC Clearinghouse on Rural Education and Small Schools

Appalachia Educational Laboratory, Inc.

P.O. Box 1348

Charleston, WV 25325-1348

Telephone: 800-624-9120 or 304-347-0400

Fax: 304-347-0487

TDD: 304-347-0448

<http://www.ael.org/aelabot.htm>

"The Clearinghouse is part of a nationwide system of 16 clearinghouses in the Education Resources Information Center. Each clearinghouse is responsible for adding to the ERIC database education-related works on specific topics. AEL's Clearinghouse ensures that works on rural education and small schools, American Indians and Alaska natives, Mexican Americans, migrants, and outdoor education are included. ERIC's computer-searchable database serves a national audience, making research-based articles and resources available to all. Besides adding to the database, the Clearinghouse produces books and research summaries and conducts free searches."

ERIC Clearinghouse on Teaching and Teacher Education

1307 New York Ave., NW, Suite 300

Washington, DC 20005-4701

Telephone: 800-822-9229

<http://www.ericsp.org/index.html>

"The ERIC Clearinghouse on Teaching and Teacher Education, one of sixteen ERIC Clearinghouses, collects, abstracts, and indexes education materials for the ERIC database; responds to requests for information in the subject areas of teaching, teacher education, health, physical education, recreation, and dance (HPERD); and produces special publications on current research, programs, and practices."

ERIC Clearinghouse on Urban Education

Institute of Urban and Minority Education

Columbia University Teachers College

525 W 120th Street, Box 40

New York, NY 10027-9998

Telephone: 800-601-4868

<http://eric-web.tc.columbia.edu>



"The ERIC Clearinghouse on Urban Education (ERIC/CUE) is one of sixteen specialized clearinghouses in the ERIC system, a national information service and database funded by the Office of Educational Research and Improvement of the U.S. Department of Education. "ERIC/CUE's areas of concern include the education of urban students, African Americans, Hispanic Americans (excluding Mexican Americans, who are in the domain of another ERIC clearinghouse), Asian Americans, Pacific Islanders, and other minority ethnic and racial groups."

Folk and Traditional Arts Program

National Endowment for the Arts
1100 Pennsylvania Avenue NW
Washington, DC 20506
Telephone: 202-682-5400
<http://www.arts.endow.gov/artforms/Folk/Folk2.html>

"Our role at the National Endowment for the Arts is to assist these artists, their communities, and the institutions that encourage the practice of their art and that present it to the American public. It is a privilege to serve our lively, creative, pluralistic, and geographically dispersed constituency. While the diversity of the folk and traditional arts field is truly its strength, this same breadth presents our main challenge in communicating with people in our field and letting them know of the opportunities that await them. With this purpose, we offer the following information and description of resources."

Intercultural Communication Institute

88355 W Canyon Lane, Suite 238
Portland, OR 97225
Telephone: 503-297-4622
Fax: 503-297-4695
<http://www.intercultural.org/>

"A non-profit organization that provides training and development in multicultural and international environments designed to foster an awareness of cultural differences. Services include workshops, professional training, cross-cultural training, and intercultural communications."



International Reading Association, Inc.

800 Barksdale Road, P.O. Box 8139

Newark, DE 19714-8139

Telephone: 302-731-1600

Fax: 302-731-1057

<http://www.reading.org>

"The Association provides leadership on emerging global issues through the development and implementation of support for literacy activities throughout the developing world. Programs are coordinated by the International Development Division, which in turn works closely with members of the Association's International Development Committees. A volunteer consultancy service was established to offer highly experienced professional educators to interested countries in the developing world. The International Reading Association's worldwide network of professionals actively supports teacher education, curriculum reform, classroom innovation, and the lifetime reading habit."

International Society for Technology in Education

1787 Agate Street

Eugene, OR 97403-1923 USA

Phone: 541-346-4414

Fax: 541-346-5890

www.iste.org

"Our mission is to help K-12 classroom teachers and administrators share effective methods for enhancing student learning through the use of new classroom technologies."

KIDSNET

6856 Eastern Avenue, NW, Suite 208

Washington, DC 20012

Telephone: 202-291-1400

<http://www.npr.org/programs/sfkids/about.html>

"KIDSNET is the only national, nonprofit computerized clearinghouse devoted to children's television, radio, audio, video and multimedia."



Metropolitan Life Insurance Company and the Metropolitan Life Foundation

One Madison Avenue
New York, NY 10010-3690
Telephone: 212-578-2211
<http://www.metlife.com/>

"The Metropolitan Life Foundation was established in 1976 by MetLife for the purpose of supporting various educational, health and welfare, and civic and cultural organizations. The primary objective of the Foundation is to assist tax-exempt organizations through a program of financial support, particularly in the communities in which MetLife has a major presence. Our goals are to strengthen communities, promote good health and improve education. The Foundation continues a tradition of corporate contributions and community involvement begun by MetLife at the turn of the century."

Multifunctional Resource Center For Bilingual Education

University of Wisconsin-Madison
1025 West Johnson Street
Madison, WI 53706
Telephone: 608-263-4220

"Provides training and technical assistance to educators and parents involved in the education of limited English proficient (LEP) students. Meets client needs in the field of bilingual/ESL education based on existing research, practices, and ongoing developments within the areas of school improvement, educational change, classroom and instructional effectiveness, and student cognition. The Center is an interpreter of general education research and practice."



National Art Education Association

Committee on Multicultural Concerns
1916 Association Drive
Reston, VA 20191-1590
Telephone: 703-860-8000
Fax: 703-860-2960
<http://www.naea-reston.org>.

"The largest professional art education association in the world. Membership includes elementary and secondary teachers, artists and administrators, museum educators, arts council staff, and University professors from the United States and 66 foreign countries. Advances art education through professional development, service, advancement of knowledge, and leadership. The Committee on Multicultural Concerns promotes, strengthens, and encourages the visual arm in education, and fosters respect and understanding of cultural and ethnic diversity within our society."

National Association for Ethnic Studies

Arizona State University
Box 870302
Tempe, AZ 85287-0302
Telephone: 602-965-2197
Fax: 602-965-3451
<http://www.ksu.edu/ameth/naes/naes.htm>

"The National Association for Ethnic Studies was founded in 1972. It provides an interdisciplinary forum for scholars and activists concerned with the national and international dimensions of ethnicity. The Association welcomes scholars and teachers at all educational levels, students, libraries, civic and governmental organizations, and all persons interested in ethnicity, ethnic groups, inter-group relations, and the cultural life of ethnic minorities. As a non-profit corporation, NAES provides a vehicle for interested members and donors to promote responsible scholarship and advocacy in the diverse fields of enquiry which constitute ethnic studies."



National Association for Multicultural Education

733 15th Street, NW - Suite 430
Washington, DC 20005
Telephone: 202-NAT-NAME (or 628-6263)
Fax 202-628-6264
<http://www.inform.umd.edu/CampusInfo/Committees/Assoc/NAME/>

"The National Association for Multicultural Education (NAME) was founded in 1990 to bring together individuals from all academic levels and disciplines and from diverse educational institutions, and other organizations, occupations and communities who had an interest in multicultural education. NAME is committed to a philosophy of inclusion that embraces the basic tenets of democracy and cultural pluralism."

National Center for Research On Cultural Diversity and Second Language Learning

For more information on NCRCDSSL projects at CAL, contact:
Center for Applied Linguistics
4646 40th Street NW
Washington, DC 20016-1859
Telephone: 202-362-0700
<http://www.cal.org/CAL/HTML/NCRCDSSL.HTM>

"The National Center for Research on Cultural Diversity and Second Language Learning was funded by the Office of Educational Research and Improvement of the U.S. Department of Education to conduct research on the education of language minority students in the United States. The Center was operated by the University of California, Santa Cruz, through the University of California's statewide Linguistic Minority Research Institute, in collaboration with the Center for Applied Linguistics and other institutions nationwide. The Center was committed to promoting the intellectual development, literacy, and thoughtful citizenship of language minority students and to increasing appreciation of the cultural and linguistic diversity of the American people."

National Coalition of Advocates for Students

100 Boylston Street
Suite 737
Boston, MA 02116
Telephone: 617-357-8507
<http://www.ncas1.org>

"The National Coalition of Advocates for Students (NCAS) is a national, non-profit, education advocacy organization with 20 member groups in 14 states. NCAS works to achieve equal access to a quality public education for the most vulnerable students—those who are poor, children of color, recently immigrated, or children with disabilities. Focusing on kindergarten through grade 12, NCAS informs and mobilizes parents, concerned educators, and communities to help resolve critical education issues. Utilizing national projects and studies, public hearings, and outreach through publications and the media, NCAS raises concerns that otherwise might not be heard."

National Congress of Parents and Teachers

330 N. Wabash Avenue
Chicago, IL 60611-3604
Telephone: 312-549-3253

"An educational organization that seeks to unite the forces of home, school, and community on behalf of children and youth."

National Council for the Social Studies

3501 Newark Street, NW
Washington, DC 20016
Telephone: 202-966-7840
<http://www.ncss.org>

"Founded in 1921, National Council for the Social Studies is the largest association in the country devoted solely to social studies education, engaging and supporting educators in strengthening and advocating social studies. NCSS serves as an umbrella organization for teachers of history, geography, economics, political science, sociology, psychology, anthropology, and law-related education. Membership is open to anyone with interest in the social studies."

National Council of Teachers of Mathematics

1906 Association Drive
Reston, VA 20191-1593
Telephone: 703-620-9840
Fax: 703-476-2970
<http://www.nctm.org>

"The mission of the National Council of Teachers of Mathematics (NCTM) is to provide the vision and the leadership necessary to (a) improve the learning of mathematics by all students; (b) promote excellence in the teaching of mathematics by all teachers; (c) serve as an advocate for mathematics education. We cannot and will not have excellent mathematics education in the nation unless and until we have quality mathematics education in every classroom."

National Education Association

1201 16th Street, NW
Washington, DC 20036
Telephone: 202-833-4000
<http://www.nea.org>

"NEA is America's oldest and largest organization committed to advancing the cause of public education. Founded in 1857 in Philadelphia and now headquartered in Washington, D.C., NEA proudly claims over 2.4 million members who work at every level of education, from preschool to university graduate programs. NEA has affiliates in every state as well as in over 13,000 local communities across the United States."

National Education Association Professional Library

NEA Professional Library
Distribution Center
P.O. Box 2035
Annapolis Junction, MD
20701-2035
Telephone: 800-229-4200
Fax: 301-206-9789
<http://www.nea.org/books>

"The NEA Professional Library has opened shop in cyberspace, and finding professional development books and videos that meet your individual needs has never been easier. Browse or search for titles



by using the navigation bar on the right, place your order online, and even read the text of selected books online absolutely free. Be sure to bookmark this page and check back frequently for online specials and new releases!"

National Elementary School Center

P.O. Box 1216
Weston, CN 06883
Telephone: 203-227-6229

"Committed to child advocacy and collaboration. Fosters the optimal child development and learning and reaffirms the pivotal role of the elementary school in a child's life. The interdisciplinary membership is composed of practitioners in education, health and social services, government, business, foundation, families, and the general public."

National Endowment for the Humanities

1100 Pennsylvania Avenue, NW
Washington, DC 20506
Telephone: 800-NEH-1121, 202-606-8400
<http://www.neh.fed.us>

"The National Endowment for the Humanities is a federal agency that supports learning in history, literature, philosophy, and other areas of the humanities. It funds research, education, museum exhibitions, documentaries, preservation, and activities in the states."

National Foundation for the Improvement of Education

1201 16th Street, NW
Washington, DC 20036-3207
Telephone: 202-822-7840
Fax: 202-822-7779
<http://www.nfie.org>

"NFIE provides grants and technical assistance to teachers, education support personnel, and higher education faculty and staff to improve student learning in the nation's public schools. NFIE was created in 1969 by the National Education Association."



National Middle School Association

4151 Executive Parkway, Suite 300
Westerville, OH 43081
1-800-528-NMSA
<http://www.nmsa.org/nmembership.htm>

"Established in 1973, National Middle School Association (NMSA) serves as a voice for professionals, parents, and others interested in the educational and developmental needs of young adolescents (youth 10-15 years of age). NMSA is the only national educational association exclusively devoted to improving the educational experiences of young adolescents."

National MultiCultural Institute

3000 Connecticut Avenue NW, Suite 438
Washington, DC 20008-2556
Telephone: 202-483-0700
Fax: 202-483-5233
<http://www.nmci.org/>

"NMCI's mission is to increase communication, understanding and respect among people of different racial, ethnic and cultural backgrounds, and to provide a forum for discussion of the critical issues of multiculturalism facing our society. We accomplish this through our conferences in the Spring and Fall and through our individualized training and consulting programs."

National Rural Education Association

NREA Headquarters
230 Education Building
Colorado State University
Fort Collins, CO 80523-1588
Telephone: 970- 491-7022
Fax: 491-491-1317
<http://www.colostate.edu/Orgs/NREA>

"The National Rural Education Association (NREA) is the oldest established national organization of its kind in the United States. Formerly known as the REA, the Association traces its origins back to 1907 when it was originally founded as the Department of Rural Education. Through the years it has evolved as a strong and respected organization of rural school administrators, teachers,



board members, regional service agency personnel, researchers, business and industry representatives and others interested in maintaining the vitality of rural school systems across the country."

National Science Foundation

Directorate for Education and Human Resources
4201 Wilson Blvd.
Arlington, VA 22230
Telephone: 703-306-1234, 800-877-8339
TDD: 703-306-0090
<http://www.ehr.nsf.gov>

The Directorate for Education and Human Resources (EHR) is responsible for the health and continued vitality of the Nation's science, mathematics, engineering, and technology education and for providing leadership in the effort to improve education in these areas.

National Science Teachers Association

1840 Wilson Boulevard
Arlington VA 22201-3000 USA
Telephone: 703-243-7100
<http://www.nsta.org/>

"The National Science Teachers Association (NSTA), founded in 1944 and headquartered in Arlington, Virginia, is the largest organization in the world committed to promoting excellence and innovation in science teaching and learning for all. NSTA's current membership of more than 53,000 includes science teachers, science supervisors, administrators, scientists, business and industry representatives, and others involved in science education."

National Task Force on Folk Arts in Education

609 Johnson Place
Alexandria, VA 22301-2511
Telephone: 703-836-4820
Fax: 703-836-4820

Supports folklorists and folk artists working in education and advocates incorporating folk arts into education.



New Horizons for Learning

P O Box 15329
Seattle WA 98115
Telephone: 206-547-7936
<http://www.newhorizons.org>

"Since 1980, New Horizons for Learning has served as a leading-edge resource for educational change... Every day New Horizons for Learning connects people to one another and to resources, serving the worldwide Internet community by offering an expanded view of teaching, learning, and developing intelligence more fully. Our activities include publishing materials, producing conferences, consulting, and collaborating on projects and programs. New Horizons for Learning has always had a strong multicultural and international foundation and we continue to learn much from our communication with other countries and the different cultures within our own. On this floor we share perspectives on this topic and invite further contributions."

Office of Bilingual Education and Minority Languages Affairs

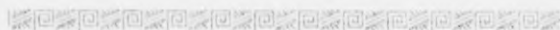
U.S. Department of Education
Office of Bilingual Education and Minority Languages Affairs
600 Independence Avenue, S.W.
Washington, DC 20202-6510
<http://www.ed.gov/offices/OBEMLA/>

"Established in 1974 by Congress, the Office of Bilingual Education and Minority Languages Affairs helps school districts meet their responsibility to provide equal education opportunity to limited English proficient children."

Regional Laboratory for Educational Improvement of the Northeast and the Islands

300 Brickstone Square, Suite 900
Andover, MA 01810
Telephone: 508-470-4098; 800-347-4200

Links schools and classrooms in the Northeast region with research and development findings and confirmed practical experience, complementing and multiplying the activities and accomplishments of existing organizations.



Research for Better Schools

444 North Third Street
Philadelphia, PA 19123
Telephone: 215-574-9300
<http://www.rbs.org>

"A private, nonprofit, educational research and development firm. Funded by the U.S. Department of Education to serve as the educational laboratory for the Mid-Atlantic region since 1966. Currently initiates and supports efforts to improve and restructure schools in urban districts. Through its Urban Education Project, RBS emphasizes helping urban educators meet the diverse needs of students."

S. E. E. D. (Seeking Educational Equity And Diversity)

Wellesley College
Center for Research on Women
106 Central Street
Wellesley, MA 02181-8259
<http://www.ncrel.org/ncrel/skrs/areas/issues/educatrs/presrvce/pe3lk59.htm>

"The Seeking Educational Equity and Diversity (SEED) Project on Inclusive Curriculum is a professional development program based at the Center for Research on Women at Wellesley College, in Wellesley, Massachusetts. Since 1987, the project has offered a Summer Leaders' Workshop to educate teachers about multicultural pedagogy, curriculum, and institutional change. When these teachers return home to their local schools, they hold meetings throughout the school year with other teachers to discuss strategies for making school curricula gender-fair and multicultural. In these meetings, participants read or view resources relating to gender, race, and class relations, and then discuss the implications for the school setting. Topics include multicultural research, teaching methods, curriculum, and school climate."





Book and Music Distributors

Amazon. com

<http://www.amazon.com>

Children of the Sun Multicultural Books

<http://www.webcom.com/bright/children>

Cobblestone Publishing Company

<http://www.cobblestonepub.com>

30 Grove Street, Suite C

Peterborough, NH 03458

Telephone: 1-800-821-0115

E-Mail: custsvc@cobblestone.mv.com

Mbooks

<http://home.istar.ca/~jrmbooks/mb-catal.html>

1737 Larson Road

North Vancouver, B. C., Canada, V7M 2Z4

Telephone and Fax: 604-984-7834

E-Mail: jrmbooks@istar.ca

Multicultural Connections ® Bilingual Books for Kids

<http://www.bilingualbooks@mindspring.com>

Libros Bilingües Para Niños ©

P.O. Box 653, Ardsley, NY 10502

Telephone and Fax: 1-800-385-1020

Multicultural Media's World Music Store

<http://www.multiculturalmedia.com>

RR3, Box 6655, Granger Road, Barre, VT 05641

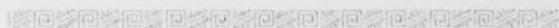
Telephone: 802-223-1294

To Order: 1-800-550-WORLD (9675)

Fax: 802-229-1834

E-Mail: mcm@multiculturalmedia.com





Positive Images

<http://www.ghgcorp.com/wordweb/positive/index.html>

P.O. Box 8301, Houston, Texas 77004

Telephone: 713-741-BOOK or 800-499-BOOK

Red & Black Books Collective

<http://www.redblack.com>

432 15th Ave. East, Seattle, Washington 98112

Telephone: 206-322-READ

World Music Store

<http://www.multiculturalmedia.com>



Film/Video Productions, Resources, and Distributors

California Newsreel

<http://www.newsreel.org/index.htm>
149 Ninth Street, San Francisco, CA 94103
Telephone: 415-621-6196
Fax: 415-621-6522

Great Plains National Instructional Television Library

Libraries, University of Maryland, College Park, MD 20742-7011
(301)405-0800
<http://www.lib.umd.edu/UMCP/NPBA/subinfo/gpn.html>

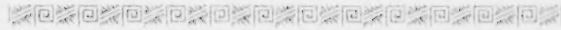
Film and Video Center, National Museum of the American Indian

George Gustav Heye Center
One Bowling Green, New York, NY, 10004
Telephone: 212-514-3737; Fax: 212-514-3800
<http://www.si.edu/organiza/museums/amerind/edu/edufandv.htm>

"The Film and Video Center, located at the George Gustav Heye Center in New York City, is dedicated to public programs and information services concerning films, video, radio, and electronic media by and about indigenous peoples of North, Central, and South America, and Hawaii. The Center provides a wide range of media exhibitions and information services to independent and Native American media makers, programmers, researchers, and the general public. The Center houses a media collection of 1500 titles and manages NMAI's moving image and sound archives. The media collection, which focuses on works made by independent media makers since 1975, is available to researchers by appointment only. A selection of 250 videotapes is available for viewing without appointment in the museum's Resource Center. The Film and Video Center does not sell or lend films or videotapes."

Filmmakers Library

<http://www.filmmakers.com>
124 East 40th Street, New York, NY 10016
Telephone: 212-808-4980
Fax: 212-808-4983



Films for the Humanities & Sciences

<http://www.films.com>

P.O. Box 2053, Princeton, NJ 08543-2053

Telephone: 800-257-5126

Fax: 609-275-3767

National Alliance for Media Arts and Culture (NAMAC)

National Alliance for Media Arts and Culture

346 - 9th St., San Francisco, CA 94103

Telephone: 415-431-1391

Fax: 415-431-1392

<http://www.namac.org>

"The National Alliance for Media Arts and Culture (NAMAC) is a nonprofit association composed of diverse member organizations who are dedicated to encouraging film, video, audio and online/multimedia arts, and to promoting the cultural contributions of individual media artists."

National Asian American Telecommunications Association (NAATA)

346 Ninth Street, 2nd Floor, San Francisco, CA 94103

Telephone: 415-863-0814, Fax: 415-863-7428

<http://www.naatanet.org>

"NAATA's mission as a media arts organization is to advance the ideal of America as a pluralistic society where diverse cultures and people are equally empowered and respected, and to promote better understanding of the Asian Pacific American experience through film, video, and radio to the broadest audience.

"Goals: 1. To nurture and support Asian Pacific American artists working in film, video and radio. 2. To provide the many Asian Pacific American communities locally and nationally access to works by Asian Pacific American media artists. 3. To ensure that works of excellence in film, video and radio by and about Asian Pacific Americans reach broad, mainstream audiences."



National Film Board of Canada

<http://www.artfilm.sk/news97/canada.html>

350 Fifth Avenue, Suite 4820, New York, NY 10118 U.S. A.

Telephone: 212-596-1770

"The National Film Board of Canada (NFB) was established in 1939 by an act of Parliament. It is funded by the Canadian government. It receives almost eighty million dollars annually to make and distribute films and audiovisual products that convey Canada's social and cultural realities to Canadian and foreign audiences."

Native American Public Telecommunications

<http://www.nativetelecom.org>

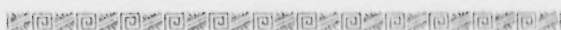
1800 N. 33rd St.

Lincoln, NE 68583

Telephone: 402-472-3522

Fax: 402-472-8675

The mission of NAPT is to inform, educate, and encourage the awareness of tribal histories, cultures, languages, opportunities, and aspirations through the fullest participation of American Indians and Alaska Natives in creating and employing all forms of educational and public telecommunications programs and services, thereby supporting tribal sovereignty.



Small Presses

This list, taken from the Web site, Small Presses Owned and Operated by People of Color: Publishers of Children's Books, has been compiled by the Cooperative Children's Book Center, School of Education, University of Wisconsin-Madison. If you have corrections or additions for this list, please contact: horning@mail.soemadison.wisc.edu or contact: <http://www.soemadison.wisc.edu/ccbc/pclist.htm>

African American Images

1909 W. 95th St., Chicago, IL 60643
312-445-0322

Anishinabe Reading Materials

212 North First Ave. East, Duluth, MN 55802

A.R.T.S.

134 Henry Street, New York, NY 10002
212-962-8231

Asia Resource Center

P.O. Box 15275, Washington, D.C. 20003
202-547-1114

Asian American Curriculum Projects

P.O. Box 1587, San Mateo, CA 94401
800-874-2242

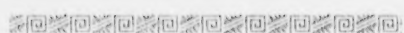
Children's Book Press

246 First St., Suite 101, San Francisco, CA 94105
415-995-2200

Choctaw Heritage Press

Route 7, Box 21, Philadelphia, MS 39350
Philadelphia, MS 39350





Fifth House

620 Duchess St., Saskatoon, Saskatchewan. S7K 0R1 Canada
306-242-4936

Latin American Literary Review Press

121 Edgewood Ave., Pittsburgh, PA 15218
412-371-9023

Lollipop Power/Carolina Wren

120 Morris St., Durham, NC 27701
919-560-2738

Many Cultures Publishing

1095 Market Street, Suite 602, San Francisco, CA 94103
415-626-1650

New Seed Press

P.O. Box 9488, Berkeley, CA 94709-0488
415-540-7556

Open Hand Publishing

P.O. Box 22048, Seattle, WA 98122
206-323-2187

Pinata Books/Arte Publico

M.D. Anderson Library, Room 2, Houston, TX 77004
713-743-2841

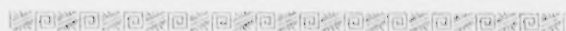
Second Story Press

720 Bathurst St., Suite 301, Toronto, Ontario. M5S 2R4 Canada
416-537-7850

Women's Educational Press

517 College St., Suite 233, Toronto Ontario. M6G 4A2 Canada
416-921-2425





Acknowledgements

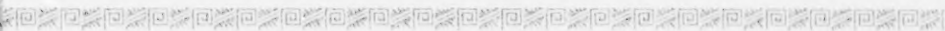
The Multicultural Resource Series reflects the expertise and generous assistance of the many people and organizations that contributed time, effort, knowledge, and insight to this project.

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Native Voices Public Television Workshop
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Order Form

Yes! Please send me the next book in the Multicultural Resource Series,
Resources for a Multicultural Classroom. \$18.95 for members and
 \$21.95 for nonmembers. (I'd also like the following titles:)

Stock #	Title	Qty	Price (each)	Line Totals
2012-X-00-C4	<i>The Multicultural Resource Series: Resources for a Multicultural Classroom</i>			

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\$10.01-\$50.00	\$5.50
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\$75.01-\$100.00	\$9.00
\$100.01-\$300.00	\$12.00
Over \$300.00	5% of order

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2. Fax: **301-206-9789** 24 hrs. a day

3. Mail to:

NEA Professional Library
 Distribution Center
 P.O. Box 2035
 Annapolis Junction, MD
 20701-2035

4. Or order online:

www.nea.org/books

About the Multicultural Resource Series

Real multicultural education goes far beyond focusing on a particular group for a month. It's ongoing, inclusive teaching that validates the lives and experiences of all children. The *Multicultural Resource Series* is a valuable guide for educators committed to quality learning for all of their students. The first book in the series, *Professional Development Guide for Educators*, introduces the topic through personal essays written by educators who describe how multicultural education has transformed their teaching. This practical guide is your comprehensive source for multicultural organizations, publications, videos, Web sites, and more. *Resources for a Multicultural Classroom*, the second book in the series, is an annotated resource guide that helps teachers choose the best print, video, and electronic resources for their students.

For more information on Multicultural Education, check out the NEA Professional Library:

Multicultural Resource Series: Resources for a Multicultural Classroom
NEA. (2012-X-00-C4)

Multicultural Education for the 21st Century
Carlos Diaz, ed. (1849-4-00-C4)

Multicultural Education in Early Childhood Classrooms
Edwina Battle Vold, ed. (0353-5-00-C4)

Toward Inclusive Classrooms
NEA Teacher-to-Teacher Books. (2903-8-00-C4)

Growing Smart: What's Working for Girls in School
AAUW. (2502-4-00-C4)

Separated by Sex: A Critical Look at Single-Sex Education for Girls
AAUW. (2505-9-00-C4)

Creating Schools for All Our Students: What 12 Schools Have to Say
CEC. (1865-6-00-C4)

Girls in the Middle: Working to Succeed
AAUW. (Book-2503-2-00-C4 & Video-7708-3-00-C4)

Single Sex Classes?
The Learning Channel. (Video-7619-2-00-C4)

To order or for pricing information, go to www.nea.org/books
or call 800/229-4200.

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